

# ERRATA.

*The Author's distance from the Press hath occasioned some Mistakes, which the kind Reader is desired to Corrett.*

**T**itle Page, read *Ἀλλαν*, not *Αλλαν*. Page 5.  
 l. 1. r. Practices. p. 17. l. 11. r. God for end.  
 p. 21. l. 7. r. is strong enough. p. 27. l. 7. r. con-  
 tended. p. 40. l. 3. *dele* 6. p. 58. l. 27. for have,  
 r. heart. p. 61. in Marg. for *Wyer*, r. *Wyuel*. p. 62.  
 l. 20. for alone, r. along. p. 63. l. 5. for to, r. by.  
 p. 86. l. 7. *dele* in. p. 87. l. 2. *dele* by. p. 91. Marg.  
 for *Halak*, r. *Habak*. p. 94. l. 7. r. it is an. p. 95.  
 l. 8. r. *An Earnst*. and l. 20. r. Give and forgive.  
 p. 96. l. 17. for Active, r. alive. p. 101. l. 28. r. in-  
 visible Grace. p. 109. l. 22. 23. r. of, and *dele* and.  
 p. 118. l. 22. for *Omne Corpus*, r. *cum E Corpore*.  
 p. 122. l. 18. for Diviners, r. *Divi* were. p. 129.  
 l. 15. for *Fumus*, r. *Funus*. and l. 18. r. *mansueti*.  
 p. 130. l. 11. for *fides*, r. *fide*.

ΠΑΙΔΟΒΑΨΤΙΣΜΟΣ ὉΡΘΟΒΑΨΤΙΣΜΟΣ:

OR, THE  
BAPTISM  
OF  
INFANTS  
Vindicated by Scriptures  
and Reasons.

Humbly offered in Order to a Com-  
posure of Differences at this Juncture  
of Time.

---

By *Nath. Taylor*, M. A.

---

Mark 10. 13. *And they brought young Children to him, that he should touch them; and his Disciples rebuked those that brought them.*

14. *But when Jesus saw it, he was much displeased, and said unto them, suffer the little Children to come unto me, and forbid them not, for of such is the Kingdom of God.*

15. *Verily I say unto you, whosoever shall not receive the Kingdom of God as a Little Child, he shall not enter therein.*

16. *And he took them up in his Arms, put his Hands upon them, and Blessed them.*

---

London, Printed for Richard Butler next door to the  
Lamb and Three Bowls in Barbican, 1683.

---





---

---

To my Dissenting Brethren, the  
*Anabaptists in England,*

A perfect understanding in all  
things.

**T**HE Grand concern of Christianity, and the danger the Protestant Religion is apprehended to be in, by all its Professors, may call for our serious Considerations, how imprudently we expose our selves to our Enemies by our causeless Divisions; and how justly God (provoked by the Separations and Contentions among our selves) may permit a Wolf to devour us scattered Sheep, of which Mischief I would gladly hope your selves grow more sensible than formerly some of that Party (and they of no small note) having declared by Word, Writing, \* and in Print \* their inclinations to a Compliance with our Church. An Union much to be desired, and by these Pages sincerely endeavoured for the sole ends of Gods Glory, and the good of the Souls whose unhappiness or Folly I know not which most to lament.

Your unhappiness in separating from that Church, the Purity of whose Doctrine your selves do not deny, unless chiefly in that one Article about Infant Baptism; and that hath not been thought cause enough to separate from us, by several, who with your selves opposed Infant Baptism, but wrote against you for your Separation from our Church on

\* Gran-  
tham's  
Friendly  
Epistle to  
the Bish.  
of the  
Church of  
England.  
Gal. 5. 15  
Rom. 16. 17.

A 2

that

## *To my Dissenting Brethren, &c.*

2 Tim. 3. that account, thereby hindring your selves from the Advantages of a joynt Communion; and exposing your selves to those Judgments Sacred Writ denounceth against such as cause Divisions.

Nor yet your Folly (if you please to excuse the word) appear less upon an impartial enquiry what occasions your dividing about Infant Baptism. It seems to be either about the Subject to be Baptized, or the Mode of Baptizing; for the Essence or Form of Baptism I may affirm is Practised by us more consonantly to the Commission of our Saviour given to his Apostles, *In the Name of the Father, Son, and Holy Ghost*, than by you, who give a Liberty (in your Printed Articles) to Baptize *In the Name of Christ alone*: The Error of which I have endeavoured to manifest.

Mat. 28.  
19.

And as for the Subject of Baptism, the great mistake between us about it, seems to arise from your not considering of, and distinguishing between the state of Christs Church when gathering (in Chriſts and his Apostles days) and of it now gathered. For though the Apostles could not admit as Members of Christs Church, either the *Jews*, who Crucified our Saviour, or the Heathen, who had not heard of Christ, without a preceding Repentance and Profession of Faith by those Adult Persons to whom they Preached: It being necessary they should give a Testimony of their Conversion to Christ, and believe on Christ, before they were Baptized into Christ, or owned as Members of his Church. ) Yet upon their Conversion, their Children also were received to Baptism, according to the will of God under the Law, the extent of the Covenant of Grace and other Arguments urged in this Tract.

And accordingly our Church (when Heathens or Jews are Converted, or when Parents professing Christianity, bring up their Children unbaptized) doth prescribe an Instructing of them, and a requiring from them a Confession of Faith, before they

## *To my Dissenting Brethren, &c.*

they be Baptized. But they being Baptized, our Church (for the same Reasons Gods Church of the *Jews* and Christians ever did) doth receive the Posterity or Seed of such Converts to Church-membership and Baptism: So that by Christian Moderation ye may see your Error in Separating from a Church Baptizing Believers as well as you pretend to do.

As to the Mode of Baptizing, I not a little admire Men of such Reason, as some of you are, should so place the whole of Baptism (as it were) in an external Mode and Circumstance of its Administration, and that no where expressed in Scripture. As to cry up your Dipping for the sole way of Baptizing, esteeming ours no Baptism, because not so performed. Nor can I see what cause ye can modestly plead you have to Separate from our Church, which allows of Dipping or Sprinkling, as being both the import of the word *Baptize*, as will in due time be manifested.

These things considered, be pleased to take notice how uncharitably ye deal with us, in denying us to be Members of Christs Church, or in a visible way of Salvation, so as ye cannot hope we shall be saved, in the way we are in, thereby exposing us in your present thoughts to Satans Kingdom here, and his Infernal Regions hereafter, from which, that the good Lord would deliver you and us, is my hearty Prayer. And I hope your impartial and considerate perusal of what is here offered, will more influence your Charity towards us, whose Churches Prayers in her last Fast, *Decemb. 22. 1680.* were for all our Unions here, and Glory hereafter.

And I assure you, nothing is in these Pages written with the least design of Controversie, or with the least prejudice against any of your Persons: But seriously to state the Controversie, and propose the Truth, with an earnest desire that we who all own the same God of Peace, to be Members of the same

Ephes. 4.  
1. to 7.

## *To my Dissenting Brethren, &c.*

2 Cor. 13. Christ, the Prince of Peace, to be acted by the same  
11. Spirit of Peace, to walk by the same Gospel of  
Gal. 5. Peace, and to enjoy the same Heaven hereafter,  
22. where we shall be at Peace together, may, if pos-  
Heb. 12. sible, be United here, that our Divisions may no  
14. longer rent the Church of Christ, to the great hin-  
1 Cor. 3. drance of the Conversion of both *Jew* and *Gentile*,  
4. and the apparent exposing our Church and State to  
Ruine and Confusion by the Fury of our Adversa-  
ries. But that our unanimous Prayers may Depre-  
cate apprehended Judgments, and prevail for our  
continued enjoyment of Gospel Mercies. And may  
these Pages be in any respect serviceable to these  
Ends, so God have the Glory, and his Church the  
Advantage, I have my end, who am

*Thy Faithful Friend.*

---

The

---

---

# The PREFACE TO THE Paedobaptist.

**A**mongst the many Parties our Church and Nation abounds with, the Anabaptists are not the least considerable, who not only deny Infant Baptism, but proceed so far, as to Separate from our Communion on that unwarrantable ground; nor contented with that, they (as if acted by Infallibility) confine the Church of Christ to their own People, denying our Ministers to be either Members or Ministers of Christ, and declaring our selves and our People to be in no visible way to Salvation, which sad expression being daily whispered into the Ears of the People committed to my Care, did not a little disturb several of them, who thus were almost seduced from our Church. And to add to my trouble, one of the chiefest of their Teachers gave me frequent Challenges to a Publick Disputation, which I declining (as not yet seeing any good to have been the issue of such Disputes) he and my Neighbours supposed my refusing to dispute, to proceed from my sense of the weakness of the cause, or from my inclination to their Opinion.

These and such like things (Christian Reader) occasioned my endeavour to discharge my Fidelity to my Peoples Souls, and my own Conscience, by Publickly Preaching on Infant Baptism, enquiring into its Necessity, as to Salvation and Church-membership, in order to the satisfying my Peoples troubled minds. And then inquiring into the Form, Subject, and Mode of Baptism,



## The Preface to the Paidobaptist.

to Vindicate the Doctrine and Practice of our Church, and to clear my self of those Aspersions I met with; which being compleated, I endeavoured to solve all those Objections I have yet met with from their Mouths or Writings.

Which Sermons God was pleased to make so successful, as to satisfie my Auditors, so that hitherto they have created me no more trouble. And that Person who had so often Challenged me to Dispute the Point, having a little private Discourse with me, assured me he would no more trouble me or my People, which Promise he hath hitherto kept, and hath declared his desires, and (as he said) the inclination of the most Eminent of their Party, to a Compliance with our Church, to promote which, I know there have been some endeavours.

Let then your Candor, I humbly beg, excuse me, if when God hath been pleased to make my Endeavours Instrumental to the keeping my People and others from straying from us, if not to reduce some from them to our Church. And if after I have been sometimes requested to expose my Thoughts, I now at length (finding their inclinableness declared by word and writing, to a closure with us) humbly offer them, such as they are (after my submitting them to my Diocesan's Judgment) to the Service of Gods Church, in promoting his Glory, and Peace, and Union in our days.

And may my sincerity in this design obtain your Pardon for what may be amiss in this Tract, humbly devoted to the Service of every of your Souls, by one who daily Prays for, and by all endeavours labours to promote the good of our Church and State, it shall ever Oblige

Yours in the Service of  
God and Souls.

Baptista

# Baptism

## OF

# INFANTS

## VINDICATED.

Matth. 28. 19. *Go ye therefore, Teach all Nations, Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.*

20. *Teaching them to observe all things whatsoever I have Commanded you.*

**O**UR Saviour Christ, who was the *Messiah* promised to the *Jews*, and also a Saviour Prophesied to the *Gentiles*; being, when manifested in the *Flesh*, to gather a Church to himself

B of

## Baptism of Infants Vindicated.

Gen. 17.  
10.

of both *Jews* and *Gentiles*, did while he was on Earth Commissionate his Apostles to Teach, or Disciple all Nations, by acquainting them with the Rudiments of his Gospel. And then Ordered the Reception of them as Members of his Visible Church (as by Circumcision under the Law) so by Baptism under the Gospel, which in the words premised is directed to.

1. As to its Form, In the Name of the Father, Son, and Holy Ghost.

2. As to its Subject, *וְכָל הָעָם*, All Nations.

3. As to its manner of Performance, *בַּמַּיָּם*, Baptizing them.

Before I come to the Consideration of the parts of the Text, I shall premise this Grand Enquiry, with its Solution.

*Enq. How far Baptism is necessary as to Salvation, and Church-membership:* which I shall Consider, 1. Negatively. 2. Positively.

Prop. 1. 1. I shall assert, that this Baptism of Water is not absolutely necessary to Salvation, so as that it is impossible for a Person to be saved who is not Baptized: which Proposition I shall thus prove.

Gen. 17.  
10, 14.

1. Because the Children of *Israel* under the Law (to whom Circumcision was as strictly enjoined, as Baptism is, or can be

## Baptism of Infants Vindicated.

3

to us) were Forty Years without its Practice; they being not Circumcised all the time of their sojourning in the Wilderness, lest their soreness thereby occasioned, might hinder them in their Travel towards *Canaan*, yet doubtless we dare not entertain thoughts that they who dyed in the Wilderness uncircumcised were all Damned.

Josh. 5.  
2, 3, 4, 5.

2. Salvation in no place of Scripture is annexed to Baptism, but to the Covenant, whose Tenor is not, Be Baptized, and thou shalt be Saved, but Believe, and thou shalt be Saved: Nor was Christ given, that all who were Baptized, might have Eternal Life, but that all who Believe on him. As for that place Objected against us, and Pleaded by the *Anabaptists*, Mark 16. 16. it must either, if strictly taken, include Infants as Believers, and so as subjects capable of Baptism; or else exclude them as Unbelievers, and render them as Persons liable to Damnation, according to their own Argumentation; which if they evade by saying, they who are capable of believing, do believe, and are Baptized shall be saved. I oppose to this the Practice of our Church, which requires actual Profession of Faith of all Persons who are capable of doing it, and have been brought up unbaptized. And again, this Text

John 3.  
16.  
Mark 16.  
16.

Order for  
Baptism  
of Riper  
Years.

B 2

when

when it respects Damnation, doth not mention Baptism, it saith not, **He** who is not Baptized shall be Damned; but he that believeth not. Salvation is annexed to Faith, and Damnation is the Punishment of Unbelief. Baptism therefore is not absolutely necessary to Salvation, nor its want absolutely exposing Souls to Damnation.

3. This would be to rye God to means, and to make it in Mans Power to Save or Damn whom he pleased: For if it be impossible any should be saved without Baptism, then would it follow that it is Baptism more than Gods free Grace that saves, and that it is in the Power of the Minister by Baptism to save whom he please, and by denying it, to damn whom he will. Yea then, this Ordinance will be supposed to confer Grace, *Ex Opere Operato*, which Assertion detracts from Gods Glory, disagrees with Truth, and is injurious to Souls, who may be hereby brought to rely rather on a Creatures Baptism than their Creators Mercy for Salvation.

Ep 1st 2.  
8.

4. Then all Children, and those who dye unbaptized must be supposed not to appertain to Christ, nor to be saved by him, which to believe of all Infants is dreadful, whom I cannot implead of sin in not being Baptized, being not capable

## *Baptism of Infants Vindicated.*

5

of desiring it. And though I cannot but think the Parent highly to Offend in slighting the Ordinance where it is to be obtained, yet cannot I suppose it to be by God imputed as a sin to the Child so dying, for which he will damn it, which is the Genuine, though Dismal Consequence of that Position, That Baptism is absolutely necessary to Salvation.

5. The Baptism contended for is but an outward sign of that inward Grace which Entitles the Soul to Heaven, and to which Glory is annexed; the sign then cannot be so Essential, as that they who have received the things signified, and inward Grace, without Baptism should still be excluded Heaven because they are not Baptized: Which is as much as to assert, that though a Soul should partake of all Christs Benefits to be bestowed on a Worthy Communicant, yet unless he actually Eat the Bread, and Drink the Wine, which are the External Elements in the Lords Supper, and Representatives of those inward Benefits, yet he could not be saved. A Thesis deservedly to be exploded, as nullifying Christs Merits to Idolize External things: And our Church is clear against it.

John 3.

5.

Acts 10.

47.

Rubric 3.  
alter  
Comm. of  
Sick.

6. By this Assertion it would follow, that many Thousands of Christians shall be Damned, who duly, and perhaps, more



circumspectly walk in Obedience to God than we, in, and amongst the *Turks* and *Pagans*, who probably by Reason of their Persecuted Condition, or the non-settlement of a Church and Ordinances amongst them, are, and so dye unbaptized. But how sad this would be to a Christians Ear, I leave every one to judge.

John 3.  
5.

Mat. 3.  
11.

2 Pet. 1.  
25, 27.

7. When ever Baptism is taken as so necessary to Salvation in Scripture, it hath respect to the Internal thing signified by it, so St. *John* hath chiefly respect to the Baptism of the Spirit, whereby the Soul is Regenerated and reduced to a state of Grace (nor can the Baptism we contend about be there meant, this being not Instituted till after our Saviours Resurrection, which was some Years after these words were spoken by our Saviour.) And this Baptism of the Spirit is other where called A Baptism by Fire, denoting the cleansing and purifying Nature of the Graces of the Holy Ghost, which purifies the Regenerated Soul from its Corruption, and burns up its drossie Lusts. In comparison of which Baptism St. *John* accounts his of Water (the Subject of our present Controversie) so mean as only to have a Relation to it, as Precedaneous, not as Competitour. Again, St. *Paul* joyns the Word of God with this Baptism, in order to the Purifying Christs

Christ's Church; that acting on the Soul, and this terminating on the Body. And St. Peter's Assertion is clear, that it is not the Water Purifying the Flesh, but the Answer of a good Conscience towards God that saveth us: And indeed the Trope of using the sign for the thing signified, is not unusual in Scripture.

8. The All-wise God hath determined the Controversie, in that He in divers places of his revealed Will, Asserts, that neither Circumcision nor Uncircumcision avail any thing, but a New Creature. It is not the being an unbaptized Person that will expose any one to Condemnation; for there is not one Woe denounced against any as such: Nor is there one Promise in all the Divine Writ Infallibly annexing Salvation to Baptism: All Threats of Misery are to those who believe not, and Obey not the Gospel of Christ. And all Promises of Eternal Mercies are to those who by Faith close with Christ, and live the life of Christians. So that I dare not say, all who are Baptized shall be saved, and all who are not Baptized shall be damned. But I dare affirm, that whosoever remains and dyeth in unbelief shall be damned though he be Baptized. And whoever believes truly on Christ, and lives answerably to that Faith, though for some Per-

1 Pet. 3.

21.

Gal. 6. 15

1 Cor. 7.

19.

2 Thes. 1.

8, 9.

John 3.

16.

## Baptism of Infants Vindicated.

secution, or other Causes he cannot be Baptized, he shall be saved.

Whence will appear, That Baptism is not absolutely Necessary to Salvation, so as that one cannot be saved without it.

As I have hitherto endeavoured to remove the great Censure of the *Anabaptists* of our being in no visible salvable way (because not Baptized after their Mode) by giving my Reasons why Baptism is not so absolutely Necessary to Salvation. So I proceed to prove,

*Prop. 2.* That Baptism of Water is not absolutely Necessary to Church-membership, so as that they cannot be Members of Christs Church unless Baptized: Which will appear thus.

Wills  
against  
Danvers,  
P. 49.

I. There was ever a Church before Baptism or Circumcision were Administred: They being both External signs to be acted on visible Professors and Church-members in the Church of Christ, there is necessarily presupposed an existence of a Church, containing Members to be Circumcised or Baptized, and Persons to perform these Offices. So that these signs are not the *esse* of a Church, or the Essential Constituents of its visibility. *Noah, Seth,* and those Holy Patriarchs before the Flood, who Lived

Lived some hundreds of Years before the Institution of Circumcision, were doubtless Members of Gods Church. And *Abraham* also doubtless before he was Circumcised, which was in the 99<sup>th</sup>. Year of his Age, and about the 2107 Year of the World, was a True Believer, and a Member of the True Church. And if it be alledged, they were Members of the Invisible Church, we may grant them a Membership in the Visible, from that known Axiom, *Omne majus in se continet minus*. Their being of the Invisible Church being greater than their being Members of the Visible Church: Yea, it is apparent the Promises were made to *Abraham* above Twenty Years before Circumcision was Instituted, which Promise he believed, and received Circumcision as a Seal of his Faith, whence undeniably follows that Circumcision was not absolutely Necessary to the Visibility of Gods Church among the *Jews*.

Gen. 17.

24.

Gen. 14.

4, 5, 6, 7.

Rom. 4.

11.

2. Neither Circumcision nor Baptism are absolutely Necessary to the Being of a Church, because a Visible Church may be without them, and yet be a Church Visible, as in the Instance of the *Israelites*, whom we proved to be forty Years together Uncircumcised in the Wilderness, and yet were they all that time the Visible Church God had on the Earth.

3. If

3. If Persons be not Church-members before Circumcision or Baptism, and be so after, it will infer an Operation from the Ordinance not allowable, for then these being Circumcised or Baptized would entitle the Heathens to be Members of the Church of God and Christ.

4. The *Jews* did first Profelyte or Teach the Nations the Rudiments of their Law before they Circumcised them, and so owned them to be received amongst them. So that they were Profelytes and Members as such, of their Church before they were Publickly declared and owned to be so by Circumcision. According to which, our Saviour Adviseeth his Disciples in the Text, *Mat. 28. 19.* *Go ye therefore and teach all Nations, Instruct them in the Principles of my Religion; and then being Disciples, Baptize them:* So that there is a Discipleship and Visible Church-membership pre-existent to Baptism. And indeed the premising the word Disciple implies none to be capable of Baptism who are not Disciples of Christ, and Members of his Church, which also in due time Infants will be proved to be.

5. If Baptism be absolutely Necessary to Church-membership, that none belong to Christs Visible Church but who are Baptized, what shall we think of that innumerable



merable number of Professing Christians dispersed over the Face of the whole Earth, and scattered amongst Heathen People, whose Princes and Governours will not permit this or any other Christian Ordinance to be Practised among them: Shall we unchurch these, or count them as Heathens? What will then become of that Article of our Faith, The Belief of an Holy Catholick Church? Do not the *Anabaptists* herein imitate others, who while they believe a Catholick Church, confine it to their own Synagogues, not considering the Catholick Church of Christ comprehensive of all Christian Professors through the whole World, nor weighing the sad Consequents of denying Persons to be Visibly of this Church of Christ, making them thereby Visible Members of Satans Kingdom, and exposing those Persons in their Thoughts to Eternal Ruines, which Thoughts are too severe to entertain of those who Profess the same God and Christ, but are not Baptized because probably the Ordinances are not permitted in the Territories wherein they Reside.

6. If Baptism give a Visible Form to Church-membership, then must it be often repeated, even as often as any Person is Excommunicated, or else Baptism is nullified, for it being the Christian Practice of the Apostles

Wills  
against  
Danvers,  
p. 50, 51,  
52.



1 Cor. 5. Apostles and their Successors even to our  
 4, 5. Ages, to exclude their Assemblies, and  
 2 Thes. 3. Excommunicate Persons, which was termed  
 6. a giving such over to Satan who were  
 Mat. 18. guilty of scandalous Offences, till by their  
 17. Humiliation they had Evidenced their Re-  
 pentance, and so were received again into  
 their Assemblies. If that Excommunica-  
 tion can Exclude the Person from being a  
 Member of the Church (as it ever did )  
 then it nullifies Baptism, or else Baptism is  
 not Essential to the Form of Visible Church-  
 membership, because it would then follow,  
 that the Person even Excommunicated, is  
 still a Member of the Visible Church,  
 which is a contradictory Solecism, or else  
 that his Baptism is nulled, and then must  
 Rationally be repeated at his Reception  
 into the Church again; and so as often as  
 any being guilty of a Crime, is for it Ex-  
 communicated, and afterwards received  
 into the Church again, so often must he  
 Ephes. 4. be re-baptized, which is opposite to the  
 5. Scriptures Assertion of but *One Baptism*.

Thus have I endeavoured to prove Bap-  
 tism contended for, to be not so absolutely  
 Necessary to Salvation or Church-mem-  
 bership, as that none can be saved, or be  
 of Christs Church unless they be Baptized,  
 to remove the unchristian Censures the *Ana-*  
*baptists* have of us. But Left

Left on the other side I should detract from the Ordinance and its due worth by rendering its use needless.

I proceed to prove that the Practice of Baptism is very Necessary as an Ordinance of Christ in any Church of his where it may be had, and that the slighers and contemnors of it are really Culpable. Which I prove thus: Prop. 3.

1. Christ hath Commanded its Performance in his Churches under the Gospel to the end of the World: And all his Ordinances and Commands ought by us to be Observed. Mat. 28. 19.

2. Christ himself was subject to it, and therefore none can pretend to be above it, though they have already received the Holy Ghost. Mat. 3. 16. Acts 10. 47.

3. The Apostles Practised it. St. John from hence was called the Baptist. And whenever the Gospel was Preached to the Gentiles and unconverted Jews, and received by them. The General way whereby the Apostles owned the Converts was Baptism; and we find not only single Persons, but whole Families Baptized. Mat. 3. 1. Acts 10. 48. Acts 2. 38. 41. Acts 16. 31, 32. Acts 16. 15.

4. It is a Seal of the Covenant of Grace which when made to & received by Abraham, he also received Circumcision as a Seal of it. And Baptism succeeding Circumcision denotes 1 Cor. 1. 16.

**Rom. 4.** denotes probably our greater Priviledges by  
**11.** Christ than the *Jews* had before Christ, who was of the one Sex, and derived our Nature from the other by this Sacrament admitting both Sexes to equal Priviledges, that of Circumcision only belonging to the Males. And Baptism may as significantly be a Seal of the Covenant of Grace, as

**Acts 2.** Circumcision, the Person Baptized being  
**38.** said to put on Christ, which Phrase implies  
**Gal. 3.** his being Invested with a Right to the Pri-  
**29.** viledges of Christians, and the Benefits of  
**Rom. 6.** Christ. And thus it is of great Use.  
**3, 4, &c.**

**5.** Many of the Converts to Christian-  
 nity have soon after their being Baptized,  
**Acts 8.** received the Holy Ghost, to whose Baptism  
**16, 17.** this seems precedaneous and preparatory.  
 And Gods usual way of working in an  
 Established Church and Ordinances, Bap-  
 tism being a Publick Sign manifesting the  
 Persons Baptized to be Publickly owned as  
 Members of Christ, and Children of God,  
**Gal. 4.** to which this Spirit of Adoption is pro-  
**4, 6, 7.** mised.

**6.** This serves as a distinguishing Mark  
 in a settled Church to know Professors of  
 Christianity from *Jews*, *Turks*, and *Hea-*  
*thens*, so that all who would manifest them-  
 selves to be of Christs Church, should de-  
 sire to partake of, and submit to this Or-  
 dinance of Baptism. And all Christian

Parents

Parents ought to desire it for their Children, since none beneath Heaven can be above Gods Ordinances. Christ, though without sin, and the Converts who had received the Holy Ghost, we have premised to have submitted to Baptism, the wilful Refusal and Contempt of which where in an Establish'd Church it may be had, is a Contempt of Christ and his Precepts, and as much as lyeth in us, a depriving of our selves or Children of the Benefits of the Covenant of Grace, and a reducing us into a state of Heathenism, or at best an unwillingness to be owned as Christians.

Rom. 6.

7. It serves as an Oath and Obligation on Souls to be, and continue Christs Faithful Souldier and Servant to our Lives end. Our Life is often in Scripture called a warfare, wherein we are engaged to fight against the World, Flesh, and Devil, to engage us against whom, the Lord of Hosts, the chief General of the Field, and Christ the Captain of our Salvation, List all their Souldiers, the Members of the Church Militant here on Earth, to Fight under their Banner, till they have their Writs of Ease by Death, and have their Quarters removed from the Church-Militant on Earth to the Church Triumphant in Heaven: Into which Militia this Ordinance is the Publick way of our Admission,  
and

and is as it were our Matriculation, or taking the Oath of Allegiance to our God, thereby discriminating us from Rebels and Traytors, and engaging our Fidelity to our Lives end.

8. The uncircumcised Child was to be cut off from *Israel*, which Punishment respects either its Exclusion from the Church of Christ, and so its cutting off from the *Israel* of God: Or else a punishing of the Child by Death, and so taking it away from among the People. Or, Lastly, it signifies an Eternal Excluding it from Heaven, and a cutting it off for ever from Gods People and their Portion. Now, though probably the Punishment in the Text on the Uncircumcised Child may not denote its being thereby Miserable to Eternity, for what it could not help: Yet to engage the Parents care to observe the Covenant and Gods Ordinances in having the Child Circumcised, it might be punished both the other ways, which could not but be a great trouble to the Parent, whose remissness or neglect of the Ordinance might cause himself in his Child to be Punished, either with his Childs Death, or if it Lived, by its being esteemed not of the Church of God, but to be looked on as an Heathen. And so under the Gospel, although the Child shall not probably for the want of Baptism

Baptism (it being guilty of no contempt of it) suffer Eternally; yet may the Parent justly fear to be severely Punished for slighting and contemning the Sacred Ordinances of God and Christ, commanded to be Observed.

Walkers  
Modest  
Plea,  
p. 147.

Thus are the Enquiries premised considered, and the Necessity of Baptism stated.

I proceed more closely to adhere to the Exposition of the Parts of the Text. Wherein we Observed,

1. Part  
of Text.

1. The Form or Essence of Baptism. *Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.* And I esteem this the Form or Essence of Baptism, because though there be a subject capable of Baptism, and Water be used to Baptize, yet is the Baptism Null unless in the Name of the Trinity, according to Christs Commission in the Text, which is never Repealed in any part of the New Testament.

1. Form.

As for the Baptizing Persons into the Name of Christ mentioned sometimes, that doth not derogate from Christs Commission in the Text, those places not relating to the manner of Administring the Ordinance, but to the end of Baptism, for the *Jews*, who were pricked in their hearts for the Crucifying of Christ (whom St.

Acts 2.  
38.  
Acts 8.  
16.



A&amp;S 4.

12.

A&amp;S 10.

48.

Article

11. 1660

given to  
our pre-  
sent King

Eph. 6. 5.

1.

Peter had proved to be the *Messiah*) and enquired what they should do to be saved. The Apostle Exhorts them to believe on a Crucified Saviour, and to be Baptized in, or into his Name, as a Token of their owning him as their *Messiah* and Saviour, without whom no Salvation was attainable. And those other places mentioning the Baptizing in the Name of the Lord, or in the Name of Christ, have the like respect, denoting the Converted *Jews* and *Gentiles*, being by Baptism received into the Name or Religion of Christ. And they do not in the least infringe our Saviours Commission of Baptizing in the Name of the Father, Son, and Holy Ghost. And therefore the *Anabaptists* seem to be blame-worthy, who in their Printed Principles give Order indifferently to Baptize in the Name of the Trinity, or in the Name of Christ alone, which Practice is directly contrary to this Precept of our Saviour, by which the Person to be Baptized was Baptized *eis τὸ ὄνομα* into the Name, Profession, and Service of the Sacred Trinity. The Acknowledgment of the ever Blessed Trinity, and the Grounds of the Souls hope of enjoying all the Promises and Benefits of Christs Death, Regeneration and Grace being thereby Ratified and Sealed to the Soul, who is also thus engaged

## Baptism of Infants Vindicated.

19

engaged to act as a Child of God, a Member of Christ, and a Temple of the Holy Ghost.

1 Cor. 6.

18, 19,

20.

Rom. 6.

11.

The Form or Essence of Baptism being Proved, we come to consider the Subject of Baptism, *πάντα τὰ ἔθνη*, all Nations; which in Scripture is spoken either,

2. Part

of Text.

Subject

1. Exclusively as to the *Jews*, and Inclusively only of the *Gentiles*, who were through Christ to be received into the Church of God, and be made Members of Christ, were admitted to partake of the Benefits of a state of Grace through Christ, and by him also were made Heirs of Glory.

Ephes. 2.

2, 12, 13,

19.

So that through Christ they were admitted to equal Privileges with the *Jews*; which thing, though it caused an astonishment to the *Jews*, yet was in Remarkable Evidences verified; so that now all the ends of the Earth have seen the Salvation of God, who is become God of the *Gentile* as well as *Jew*, and without Respect of Persons hath Respect to all those, whether *Jews* or *Gentiles*, who truly serve him.

Acts 2.

3, 4, 7, 9.

Acts 10.

34, 35,

49.

Rom. 3.

29.

2. Inclusively of the *Jews* also, for that Christ who was so long before his manifestation Promised as a *Messiah* and Saviour to the lost sheep of the House of *Israel*, would not, when manifested, exclude them, but being to Collect a Church to

Mat. 10.

5, 6.

Mark 16. himself, he did Personally, and by his  
 Apostles first promulgate the Gospel to the  
 Acts 26. *Jews*, and they rejecting it, he Commis-  
 sioned his Apostles to go to the *Gentiles*  
 Acts 13. as well as *Jews*, who discharging their  
 46, 47. Office, prevailed with great Numbers of  
 Acts 28. both to accept of Christ; to shew the equa-  
 28. lity of Christs proceedings, and the free-  
 ness of Gods Mercy to both *Jew* and *Gentile*,  
 that of both all and every one who  
 will believe on him should be saved by  
 him.

And in this Inclusive sense, as compre-  
 hending both *Jew* and *Gentile*, even all  
 Nations, these words, πάντα τὰ ἔθνη, are to  
 be taken, and accordingly (both *Jew* and  
*Gentile* being to be Discipled to Christ)  
 our ever Blessed Saviour seems to adapt his  
 Commission suitably to the Practice of the  
*Jews* in their gathering of their Church;  
 for whereas they observed three things  
 therein, so our Saviour in the Text by  
 three words seems to observe this Method  
 in gathering his Gospel-Church. For,

1. The *Jews* did first Profelyt: the Hea-  
 then, by acquainting them with the Ru-  
 diments of their Law, and thereby in-  
 ducing them πρὸς ἐλθεῖν to come over from  
 Heathenism to the *Jews* Religion, and to  
 embrace that. So Christ Commands his  
 Disciples, that they going to Constitute a  
 Church

## Baptism of Infants Vindicated.

21

Church out of all Nations, should first endeavour *Macht'ey* to Disciple them by Preaching to both *Jews* and *Gentiles* the verity of Christ manifested in the Flesh, the Reality of his Death and Resurrection, the Rationality of all those things which the Scriptures relate to be done or suffered by Christ, and the Necessity of all Persons adhering to this Crucified Christ as their Saviour; how that the sufferings of Christ were fore-told concerning the *Messiah* to the *Jews*, and the *Gentiles* Sacrifices might re-mind them of their Thoughts, sin could not be expiated but by Death; and thus the Occasion of stumbling at, or deriding of the Gospel of Christ being removed from *Jew* and *Gentile*, the Apostles urged a closure with Christ by the free and full Mercies tendered through him to all returning sinners, and the grand Priviledges of such a state of Grace, together with the exceeding weight of Glory reserved in Heaven for Christs People. And thus pre-united with many (through Gods co-work- ing) to become Christs Disciples.

Acts 2.  
37.  
Acts' 16.  
31.  
Isai 53.

Rom. 1.  
16.  
1 Cor. 7.  
23, 24.  
Mat. 18.  
11.

2 Cor. 6.  
1.

2. As the *Jews* did by Gods Command Circumcise, so the Disciples did by Christs Order Baptize the Profelyte or Convert, and so received him as one of the Church. And as the *Jews* did not only Circumcise the Aged Profelyte, but all his Children,

Gen. 17.  
12, 13.

so Christ Commands the Discipled Persons to be Baptized; nor did he only admit as his Disciples the Aged and Adult Persons, but τὰ παιδιά and τὰ βρέφη, little Children and Infants ἐλθεῖν πρὸς to come unto him, or become his Profelytes, as the very import of the words denote, which Profelytism or Discipleship renders them capable of Baptism, as will in due time be more fully proved. And indeed the Apostles having Discipled or Converted the Master or Parent of a Family, we frequently find them Baptizing the whole Family, in which several Families it may as Reasonably be presumed there were some Children, as it can be confidently denied.

And as for the change of the mode of Admission of Profelytes under the Law, and of Converts under the Gospel into the Church of God and Christ, from Circumcision to Baptism, it may probably appear rather a Sacramental Confirmation of an Ancient Custom, than an Innovation of a New Rite: For if Learned Authors may be Credited, or their Citations believed, the Practice of Baptizing Profelytes was used by the *Jews*, who thereby as by one means received them into their Church; yea, as to Females it was the chief, if not only way of their Admission. Which washing or Baptism of the Profelyte Scripture seems

Euxtorf.  
cap. 2. de  
Syn. Ju-  
dai.  
Godwin.  
Aniq. of  
Profelytes  
Dr. Ham-  
mond's  
Query of  
Infant  
Bap.  
Mr. Wal-  
ker's  
Plea,  
p. 9.

to give us some Reason to think the *Jews* expected to be by the *Messiah* made Sacramental, else what may their Enquiry of *St. John* mean? when they asked him why he Baptized if he was not the *Messiah* that should come? Rather scrupling his Authority to Baptize, than in the least Questioning the Lawfulness of the Ordinance: Which Enquiry certainly sounds as much as a Tacite acknowledgment of their Practising it, though not as a Sacrament till the *Messiah* had confirmed it.

Wills  
against  
Danvers,  
p. 7.  
John 1.  
25, 28.

3. The *Jews* having Circumcised their Profelytes, brought them up in the knowledge of the Law. And our Saviour having Ordered his Disciples to Disciple all Nations, Baptizing them, doth afterward command their Teaching, *Διδάσκοντες*, Teaching them to Observe all things which he had Commanded, to Edifie them in the Holy Faith, in which Work he promised himself their co-worker to the Worlds end.

Mat. 28.  
20.

The *Jews* did first Teach, and then Circumcise their Profelytes, but they first Circumcised, and then Taught the Children of those Profelytes: And so all Nations are first Taught to bring them to a state of Disciplehip before Baptism: But the Children of such Converts and Disciples are first Baptized, and then Taught, and that



on good Warrant, which I endeavour to prove thus.

---

## Arguments for Infant Baptism.

---

### ARGUMENT I.

**I**F our Christian Priviledges be as great as the *Jews* were, then our Children are rightly Baptized. But our Christian Priviledges are as great as the *Jews* were, therefore our Children are rightly Baptized.

In this Hypothetical Argument the *Minor* is to be proved; and I shall endeavour to manifest that our Christian Priviledges are as great as the *Jews* were, which being proved, I shall prove the consequence thence following, that our Christian Priviledges being as great as the *Jews* were, our Children are rightly Baptized.

1. *Our Christian Priviledges are as great as the Jews were, as will thus appear.*

1. The

1. The same Covenant of Grace made through Christ with the *Jews* is also made with the *Gentiles*, whereby God promiseth himself to be the God of his People, and of their Seed: It is called a Covenant of Grace, to the full extent of which, *Gentiles* as well as *Jews* are now through Christ admitted.

Acts 2.  
39.  
Ephes. 2.  
13, 19.  
Gen. 17.  
10.

2. Else our Condition is worse. Since Christ than the *Jews* state was before Christ, nor is Christ then a Mediator of a better Covenant, as he is said to be in Scripture.

Heb. 8. 6.

3. Scripture Witnesseth the *Gentiles* being received to the same and equal Privileges with the *Jews*, and that now both are Co-heirs through Christ of the Promises.

Rom. 11.  
Rom. 3.  
29.  
Ephes. 2.  
13, 19.

4. Else could we scarce persuade a *Jew* to become a *Christian*, who might well Plead against his Conversion, the Privation of those Privileges he was Invested with by the Law, whereby his Child as well as himself was within the Covenant with God, and admitted by God to the Seal of the Covenant, while he remains a *Jew*. But if by his espousing Christianity he must part with this Privilege, and exclude his Child the Covenant, and cannot admit it to Baptism, the Seal of it, now under the Gospel, few *Jews* would become *Christians*.

Then

Then surely they are to blame who suppose Christians Priviledges since Christ are not as great as the *Jews* were before Christ. Which being granted, Baptism of our Children must follow. Therefore,

2. If our Christian Priviledges being as great as the *Jews* were, our Children are rightly Baptized, as will appear by these Reasons.

1. The Children of the *Jewish* Proselytes were with their Proselyted Parents Circumcised, to which Baptism succeeding in the Church, the Children of Disciples and Professors of Christianity ought to be Baptized, as will be farther manifested from my next Argument drawn from Circumcision.

2. None were Excluded the Covenant of Grace among the *Jews*, or amongst Christians, or are incapable of its Seal, Circumcision or Baptism, but actual Unbelievers; of which Crime Children of *Jews* or *Christians* could not, nor can be impleaded.

3. The Believing *Jews* and their Children kept their Priviledges after their Conversion to Christianity that they enjoyed before: And therefore their Children might as well be Baptized after their Parents became Christians, as they might have been Circumcised before, or else their Priviledges by

Rom. II.  
20, 21.

Acts 2.  
39.  
Rom. II.  
at large.

by Conversion were infringed, and their case worse than before, because,

1. Their Children were before their Conversion to Christianity, within the Covenant, and had Right to, and were admitted to the Seal of it, but now by the Parents espousing Christianity, the Child would be debarred the Seal, which implies its Exclusion from the Covenant.

2. They and their Children were esteemed the People of God before their Conversion to Christ; but since, though the Parents were received as Converted Christians, yet the Children would but be accounted as Heathens till they became Men, or were able to give an Account of their Faith, and so be Baptized.

3. This would leave the Converted Jew but small grounds for the hopes of his Childrens Salvation, if they dyed Young; because they would not be looked on as Members of Christs Church, within the Covenant of God, or to have Right to its Promises. Ephes. 2.  
12

4. The same Promises made to the Jews are also made to the Gentiles, which Promises include their Seed or Children as well as themselves. The Promise was to the Jews who were near, and to their Seed, Acts 2.  
39 and to the Gentiles who were afar off, and to as many as the Lord our God should call,

call, and to their Seed, which Promise gives our Children Right to Baptism as well as it did the *Jewish* Children to Circumcision.

5. The Children of the *Jews* as well as the Aged, in Order to their Publick Reception into the Church of God, were Circumcised; therefore the Children of the *Gentiles* Converted together with the *Jews* to Christianity may justly have Baptism, it being the Sacrament of Admission into Christs Church under the Gospel, as Circumcision was under the Law. And that the former is true, to wit, that the Children with the Parent were under the Law Circumcised, the Scripture is so plain, that none will deny it; and that our Children then may be, yea, ought to be Baptized, must be granted from a Concession of our Priviledges being as great as the *Jews*.

But this will still be clearer in my next Argument.

ARGUMENT

## ARGUMENT II.

*Those who were Circumcised under the Law may be Baptized under the Gospel. But Children were Circumcised under the Law, therefore Children may be Baptized under the Gospel.*

**T**HIS Argument is Categorical, whose Conclusion cannot be denied if the Premisses be granted, I shall therefore prove each Proposition.

The Minor Proposition, That Children were Circumcised under the Law is so undoubtedly true, relying on the express Precepts and Practice of God and his People, that I suppose it will not be denied.

*Minor proved.*

*Gen. 17.  
10, 11,  
12.*

And the truth of the Major Proposition I shall endeavour to demonstrate these two ways:

1. By Arguments for it.
2. Solving Objections against it.

1. I shall prove by Arguments, That those who were Circumcised under the Law may be Baptized under the Gospel.

1. Baptism succeeded Circumcision, and as that was the Sacrament of Admission into the Church under the Law, so is this  
under



Col. 2. under the Gospel, having this Priviledge  
 11, 12. above the other, that it may be Admini-  
 Mat. 28. be performed to all Nations, *Gentile* as well  
 29. as *Jew*.

2. Our Children are now as capable of being Baptized as the Children of the *Jews* were then of being Circumcised at Eight days old: Ours understand the ends of Baptism as much as theirs did the ends of Circumcision; and ours are as capable of Testifying their Conversion to Christianity, as the Profelyted *Jews* Children were to Evidence their being Profelyted; nor can any Objection be framed against our Childrens Capability of Baptism, but it is equally Valid against their Childrens being capable of Circumcision.

3. The Precept of God for the receiving Parent and Child into Covenant, stands  
 Gen. 17. unrepealed to this day, nor can the least  
 Acts 2. jota be produced to forbid Children of Pro-  
 39. fessing Christians Baptism, or that Christ, who was the *Messiah* and Saviour of both *Jew* and *Gentile* (and had admitted the Children of the *Jews* all along to the Ancient Seal of Circumcision as a Diagnostick of their being his People) would, or did exclude them in his Gospel Dispensation from Baptism. But many Reasons may be offered why their Baptizing is not expressly

pressly Commanded, which I shall propose in due time. At present let us consider since there is no restraint or countermand of the Ancient *Jewish* Practice of receiving Children to Circumcision. And since Baptism is an Ordinance succeeding it, it seems to me apparent, that they who were Circumcised may be Baptized.

4. Christ is proposed as a Mediator of a better Covenant, not of a worse, founded on better, not on less Promises; enlarging, not infringing his Peoples Priviledges, continuing still God, a God in Covenant with his People and their Seed, and then doubtless this great Priviledge is not Repealed, but Children, the Seed of his People, may Lawfully be Baptized, as being still within the Covenant of Grace, whereof Baptism under his Gospel-dispensation is a Seal: Else our Children have no greater Priviledge by being Born of Christians, than the Children of *Turks* and *Pagans*, *Jews* and *Infidels* enjoy. Heb. 8.6.

5. Express Scripture avers the Inclusion of Believers Seed with themselves in the Covenant. Nor can the word *Calling*, in the place Cited, be restrained to the word Seed, as if they only were in Covenant with God (of the Seed of the Righteous) whom God called and Converted, which would be no other Priviledge than the Acts 2.  
37, 38,  
39.  
Heathens

Heathens may enjoy, who when Converted are admitted into Covenant. But the word, I presume, may well be referred to the present Believer, who is called and his Seed, and of Gods owning all Believers, whom in future Ages he should call, and their Seeds. So that if the Children of us, as well as the *Jews* be in Covenant with God, and Baptism now, as well as Circumcision then, be a Seal of the Covenant, to be Administred to all in the Covenant, then certainly it must follow that Children of the *Jews*, as in Covenant with God, being admitted to its Seal, Circumcision, the Children of Christians being equally in Covenant, may and ought to be admitted to its Seal, which now is Baptism.

Thus is the Major Proposition proved, and those who were Circumcised under the Law, manifested to have a Right to Baptism under the Gospel. I proceed,

2. To Receive and Answer the Objections I have met with against this Argument.

*Object.* 1. They Object, The Covenant then made, was a Carnal Covenant, but this through Christ is a Spiritual Covenant, and therefore though Infants may be capable of one, yet not of the other, till Regenerated and become Believers.

*Ans.* 1. The

## Baptism of Infants Vindicated.

33

*Answ.* 1. The Covenant then made was a Covenant of Grace, permanent to the Worlds end, made through Christ the Promised Seed, and is the same Covenant we are now admitted to, nor shall it ever be Repealed while Christ hath a People on Earth. Which thus appears.

Gen. 17.  
10, 13.

1. It was made with *Abraham*, who in Scripture is often called the Father of the Faithful, and it was made with him as a Believer: Therefore it was a Covenant of Grace.

Ro. 4.  
11.

2. It was made through Christ, in whom all the Families of the Earth should be Blessed, who was that Promised Seed, to proceed from *Abraham*.

Gen. 17.  
7.

3. It is often called an Everlasting Covenant, and therefore this Covenant of Grace hath been often in succeeding Ages urged to God by his People to re-mind him of his Promises made to *Abraham*. And God also in divers Ages hath declared himself to his People by the Title of the God of *Abraham*.

4. The Tenor of that Covenant is the same with ours now, that God will be a God of his People and their Seed, and that they who believe on him, shall be accepted by him.

Gal. 3:  
latter  
end.  
Heb. 11.

5. Scripture Attests Circumcision to have been to *Abraham* a Seal of the Righteous-

D

n's

Rom. 4. nefs of Faith, which implies that Covenant  
1. made with *Abraham* to have been a Covenant of Grace.

*Object.* 2. But they Object again, That the Seed here in the Covenant, and that had Right to Circumcision, the Seal of it, was a Spiritual Seed, and therefore Believers ought only to be Baptized. To which I Answer,

*Ans.* 1. The Seed in the Covenant denoted not only the Spiritual Seed, but all the Natural Seed of *Abraham*, all proceeding from his Loyns, *Ishmael* as well as *Isaac*  
Gen. 17. was Circumcised, and every Male Child  
23, 13, 14. Born of all the Strangers that were Profelyted to the *Jewish* Religion.

2. The Natural Seed as Men belonged to the Visible Church of God, and so were in a Capacity to receive that Seal and Mark distinguishing them from the *Gentiles* and *Heathens*, which was only an Ordinance belonging to a Visible Church, of which Men might Judge.

3. The Uncircumcised were denyed many Common Priviledges; yea, it was a Scandal for the *Jews* to Associate with them, or to joyn in Affinity with them, which Priviledges could not be granted  
Gen. 34. only to the Spiritual Seed, because it would  
14. be much injurious to Humane Society, nor indeed could their Spiritual state, or their  
being

being the Spiritual Seed of *Abraham* come under Mans Cognizance.

4. This would erect Men as Judges of our Hearts and Spirituality, which cannot be discerned by any Mortal Eye, but is only known to that Immortal God, who tryeth the Heart, whence proceeds that distinction of an Invisible Church, consisting of true Believers only, whom God alone knows, and of a Visible Church, containing all Christian Professors, whose Members are discernable by Men.

*Jer. 17.*  
*9, 10.*  
*2 Tim. 2.*  
*19.*

5. If Baptism or Circumcision be only applicable to the Spiritual Seed of *Abraham*, true Believers, the Ordinances would soon be null as to their Administration, because we know not then whom to Baptize, nor dare we say, this Man, or Child, is a true Believer, and one of the Spiritual Seed of *Abraham*, and the other is not; and probably may thus admit those to the Ordinances who are Hypocrites, while we reject those who are true Believers. There have been Persons Baptized and Circumcised, who yet doubtless were not of the Spiritual Seed of *Abraham*, witness the instances of *Ishmael* and *Simon Magus*.

*Gen. 17.*  
*22.*  
*Acts 8.*  
*13, 18,*  
*23.*

6. The Children the *Anabaptists* refuse, may be the Spiritual Seed of *Abraham* for ought they or we know. *Jeremiah* and *St. John* were Sanctified from the Womb, and



known by God to be his before they were Born, and so before they could be under Mans Cognizance. And who dare say, that the Children they refuse are not partakers of the Holy Ghost, or by God accounted as Believers? What would be the Result of such Expressions? Should those dye in their Infancy, who dare say they are Damned? Nay, the *Anabaptists* grant them a Capability of Salvation, and say, all Children dying Children shall be saved; and then surely they esteem them the Spiritual Seed of *Abraham*: And if so (the Children not Acting any thing to render them incapable) they might by their own Arguings be Subjects fit to be Baptized.

---

### ARGUMENT III.

*Those who are within the Covenant of Grace may be Baptized. But Children are within the Covenant of Grace. Therefore they may be Baptized.*

**T**HE Major of this Argument is verified, in that Baptism is now the Seal of the Covenant between God and his People, as Circumcision was under the Law; and therefore those who are thus in Cove-

Covenant with God, may be admitted to the Participation of its Seal as those were. Col. 2. 11, 12.

The Minor, That Children are within the Covenant of Grace, is thus undeniably confirmed.

1. Gods Grace is Universal, appertaining to Children as well as Adult Persons; Christ dyed for them as well as Men and Women, and they partake of his Benefits as well as the other, and shall be saved hereafter as well as grown Persons.

2. Children were ever in the Covenant with God, and never rejected or cast out by Christ, nor that Covenant Repealed, and we have already proved the Covenant including Children as well as Parents to be a Covenant of Grace, and so everlasting: Therefore Children are still in the Covenant of Grace.

3. They never Excluded themselves, because not actual Unbelievers, and none but such were rejected, therefore they are still in the Covenant. Rom. 11. 20.

4. They have the Promises of the Covenant belonging to them, and renewed to them with their Converted Parents, which would not be unless Christ still comprehended them as well as their Parents within the Covenant. Acts 2. 37, 38, 39.

5. They are termed Holy, though Born but of one Believing Parent. And this

1 Cor. 7. Holiness cannot be understood of Legitimacy or Lawfulness of Birth (as I have met with the *Anabaptists* Glossing) as if the Child by being Born of one Believing Parent, was thereby no Bastard: For this would have been no Obligation on the Unbelieving Husband or Wife to Co-habit with the Believer, it being a Priviledge common to all Unbelievers as well as them to have the Children Born in Lawful Wedlock to be esteemed Lawful. But this Holiness in the Text must be understood of a foederal or Covenant Holiness, whereby the Children would be by God esteemed as Holy, and in Covenant with him: They being as Children not yet capable of acting Holiness.

6. If Children were in Covenant before Christ, and are rejected since Christ, then would follow,

1. That we lose and gain not Priviledges by the Incarnation and Death of our ever  
 Heb. 8.6. Blessed Saviour, it being no better, but a  
 Ephes. 2. worse state which excludes Thousands,  
 12, 13. even all Children, though of Believing Parents, the Covenant of Grace, which did include them.

2. Then is there no difference between the Children of Believers and the Children of *Turks* and *Infidels*, who when at Age, and are Converted, may be esteemed Christi-

Christians, and be Baptized, and ours cannot be Baptized according to their Assertion before.

3. Then cannot we propose an encouraging Motive to a *Jew* to become a *Christian*, whereby his Child, as yet within the Covenant, would be excluded.

4. Then can we have no good Visible grounds for the hopes of our Childrens Salvation. If they be out of the Covenant of Grace, they are debarred of the Benefits of Christ, which I suppose will seem harsh to any considerate Christian. Nor can I see how the *Anabaptists* can think all Children shall be saved, unless they be within the Covenant of Grace; and if they so think, I humbly suppose they cannot deny Baptism to them, which is the Seal of the Covenant.

## ARGUMENT IV.

*Those who have Right to the Blessings of the Covenant, have Right to Baptism. But Children have Right to the Blessings of the Covenant, Therefore they have Right to Baptism.*

Major.

**T**HAT Proposition of their having Right to Baptism, who have Right to the Blessings of the Covenant, relyeth on these Reasons,

1. Circumcision was, and Baptism is accounted as a Seal of the Covenant of Grace, confirming to the receiver of it Gods Reception of his Soul into a state of Grace and Favour, and a ratifying the Promises through Christ made, that if the Soul walked answerably to the Covenant of being Gods Servant, God would make good his part, in being his God.

Rom. 4.  
11.

2. The Blessings of the Covenant are greater than an Admission to the External Seal of it, and therefore to whom God grants the greater, then he certainly esteems fit to receive the less. If Christ be pleased to make over the Blessings of the Covenant of Grace to Infants, then it is his pleasure

pleasure they should not be denied an Admission to the Seal of that Covenant, whereby in the Eye of Man they may even in their Minority be received and owned as Members of him; and they when they come to Age may be satisfied of their Reception into that Covenant wherein God engaged to be their God, and they engaged to be his People.

3. The Seal properly belongs to them who have Right to the Covenant and its Blessings, else would it be set to a Blank. They who are not in the Covenant, nor have any Right to its Blessings, can have no Plea for their Admission to its Seal: But they who have both the former, cannot surely be denied in Justice this latter.

4. Children are capable of having Mercies assured to them, though they understand not the act of Assurance, or what is Assured to them. We often in Civil concerns Entail Estates on Children, and make Provision for Infants even unborn, and why shall we in Spirituals debar them of Blessings, which in Gods esteem they are capable of.

The other Proposition, That Children have Right to the Blessings of the Covenant, will not, I suppose, be denied, because, *Minor.*

1. The



Acts 2.  
39.

1. The Promises of the Covenant are made to them.

Mat. 19.  
14.

2. Christ assures us they are his Disciples, Heirs of the Kingdom of Heaven, and shall be saved; nay, he often proposeth, in order to our Salvation, the imitation of them in many things, and doubtless, if others shall be beloved of God and saved, because like Children, God will save, and doth love these whom those are like. If I promise my Favour to one, because he is like my Friend, it Argueth me to have a greater Love for my Friend, which makes me Love what is like him.

3. If they have no Right to the Blessings of the Covenant, then have they no Interest in Christs Death, nor Right to Salvation, which is a sad consideration; and if these latter be granted, the former will follow.

4. The *Anabaptists* are forced to grant them within the Covenant of Grace, and to have Right to its Blessings, and to be Heirs of Heaven, else they fore-see their Doctrine would be exploded with hissing. And certainly, if they have Right to these Blessings of the Covenant of Grace, they have a just Right to Baptism, the Seal of this Covenant, whose Blessing they are.

5. The Concession of our Adversaries proves their having Right to all the Priviledges

viledoes of the Covenant, in that they believe all Children dying so, though unbaptized, shall be saved; and then let them Answer why they may not be Baptized. Surely there is not more required to fit one for Baptism than for Salvation, if Faith and Repentance be, as they plead, necessary in order to Baptism, they are surely much more necessary to Salvation; and Children having what in Gods esteem fits them for the greater, have surely what qualifies them for the less.

---

ARGUMENT V.

*Those who are Capable of being engaged in Covenant with God, are Capable of Baptism. But Children are Capable of being engaged in Covenant with God. Therefore Children are Capable of Baptism.*

**I**N this Argument the Major seems undeniable, and certainly they will grant, that those who are capable of being engaged in Covenant with God, are capable of Baptism: Because by Baptism a Covenant is made between God and the Soul, whereby the Person Baptized Covenants to be Gods Faithful and Constant Souldier and

*Major.*

and Servant. And God Promiseth or Covenants to be the God of that Soul and of its Seed, according to the Tenor of the Covenant of Grace. And,

*Minor  
proved.*

That Children are capable of being engaged in Covenant with God, will be easily granted from the consideration of these Reasons.

1. That Children are in the Power of the Parent to dispose of, as to Temporals and Spirituals.

*Deut. 6.  
7.  
Ephes. 6.  
1, 4.*

1. As to Temporals, what is more usual than to take a Lease for our own and Childrens Use, to ensure an Estate to our selves and Children, and to engage our Children, to perform Covenants, or pay Debts, who are thereby, by the Law of God and Man engaged to perform the Covenants to their Power and Ability, if Lawful and Honest, or else to lose the Benefits that might accrue to them by Observance of that Covenant.

*Ephes. 6.  
1, 4.*

2. As to Spirituals, Parents are Obligated to take the greatest care imaginable of their Childrens Souls, for their Education in the Fear of God, who also hath commanded the Parents to engage their Children in Covenant with him, and to bring them up in his Service.

2. God

2. God esteems Children capable of engaging in Covenant with him; and gives command for all the Little Ones to stand before him to be entred into Covenant with him, who were as capable of being engaged in Gods esteem, and were as much engaged as those Captains, Men, and Women, that stood with them, and were not engaged in Covenant, as was once impertinently urged to me by our Adversaries, from a Critical Observance of the Particle *Thou*; as if one alone in the stead of all others had been engaged: To which Criticism I returned (besides the premised Argument of Childrens being equally capable of being engaged as all the others, who being present were not engaged, and that the engagement of one in stead of all did no more infringe the capability of Children then it did that of those Captains, Men, Women, who were by, and not engaged) that I thought the Particle *Thou*, might reasonably refer to every individual Captain, Man, Woman, and Little One, who I suppose to have been particularly concern'd, and the Commandments were instanced in, which concern all, yet are given in the same second Person singular. Nor was this Covenant any other than a Covenant of Grace, the same Covenant now remaining as to its substance, only freed

Deut. 29  
11, 12,  
14.  
Rom. 10.  
5. to 10.  
Deut. 30.  
11, 12,  
13, 14

freed from the encumbering Ceremonies, and altered as to its External Administration of its Ministry, Sacrifices, Baptism, &c. as hath been proved, and the Marginal Citations compared, will manifest.

2 Chron  
26. 13.  
Joel 2.  
16.  
Deut. 31.  
11, 12,  
13.

3. The *Jews* Children were formerly concerned in the Duties of the Covenant, as in Fasting, Prayer, and God accepted of them as capable of entering into Covenant, of Hearing, Learning, Doing his Will; surely then we may esteem so.

4. Our Children are as capable now as the Children of the *Jews* were then; nor can an Objection be against ours, but it is equally valid against theirs; and if God accepted theirs, we have the same Covenant, and God of Mercy, and so the same Reason to believe he will receive ours; and then why should we esteem them incapable of being engaged in Covenant with God by Baptism?

ARGUMENT

ARGUMENT VI.

*Those who are Members of Christs Church ought to be Baptized. But Children are Members of Christs Church. Therefore Children ought to be Baptized.*

**T**HIS Argument hath no small force in it, as will appear by considering each Proposition distinctly.

Those who are Members of Christs Church ought to be Baptized, as appears, *Major.*

1. Because this is the usual way of Solemn Admission into Christs Church, and the Apostles usually Practised thus, Administering Baptism upon their receiving any into the Church of Christ. *Acts 2. 37, 38,*

2. If Baptism be not Administred at the Admission of Persons into Christs Church, then must it be done after, or not at all: The last is not true, Christs Ordinance ought not to be neglected; and there is no Instance or Precept in Scripture what time after a Persons Conversion, and becoming a Church-Member, it should be done: Therefore it must be done as the Apostles Practised it at the Receiving any into the Church of Christ.

3. Our



## Baptism of Infants Vindicated.

3. Our Adversaries, the *Anabaptists*, acknowledge none Members of a Visible Church of Christ but those who are Baptized, and Baptize (as they call it) those whom they receive as Church-members, at their first Admission, whence directly follows from their own Practice, that those who are Church-members ought to be Baptized.

**Ephes. 5. 26.** 4. Christs Church is to be Purified with the washing of Water by the Word: If then Children are of his Church, they ought to be Baptized.

**Minor.** And that Children are Members of Christs Church appears (as to their Membership of his Invisible Church, from our Adversaries granting them Eternal Life, and all Priviledges belonging to such Members) and that they are also Members of Christs Visible Church, will appear thus:

**Baxter's Infant Church-Memb.** 1. The Children of the *Jews* were with their Parents Church-members under the Law, which Law is not yet Repealed by Christ.

**p. 26.** 2. The Children of the Converted *Jews* lost not their Priviledges, but still remained Church-members, for Christ did not infringe, but rather enlarge the Priviledges of his People. And St. Peter seems to use this as a great motive to induce the *Jews* to close with Christ, that though they had  
**Deut. 31. 11, 12.**  
**Acts 2. 37, 38, 39.**  
Crucified

Crucified the Lord of Life, their Promised and Expected *Messiah*, yet they Repenting and being Baptized, might be saved, and might find Mercy for themselves and their Seed also; for the Covenant and Promise is still to You and to your Seed.

3. The *Gentiles* are through Christ admitted to equal Priviledges with the *Jews*; the Children of Parents who did not believe, were Excluded, therefore the Children of Parents believing, were received.

Rom. II.  
11, 15,  
25.  
Baxter,  
p. 20.

4. The *Jews* shall with their Children be recalled into a state of Church-membership at their Conversion, therefore doubtless the Children of Believing and Converted *Gentiles* are Church-members.

Rom. II.  
25, 26,  
27.

5. Children are either Members of the Visible Church of Christ, or else are visibly of Satans Kingdom. There is no *Medium* between these two, all appertain either to Christ or Satan. Now, let them and us consider how dismal a Doctrine theirs is, which makes all the Children of the World of the Visible Kingdom of Satan, and so denies us any good grounds for the hope of their Salvation. And how strangely their Thoughts are linked together in granting Children all the Priviledges of Church-members, as Pardon of sin, and Eternal Life, and so esteem them of Christs Invisible Church, and yet Excommunicate

E

them

Art. 11.  
of their  
Princi-  
ples.  
Gran-  
ram's  
Works,  
l. 2. p. 67.  
c. 5.

Gran-  
tam's  
*Christians*  
*Primi-*  
*tive*, &c.  
l. 2. p. 2.  
cap. 2.  
sect. 2.  
p. 6. to  
17.

them out of his Visible Church; and to countenance this, they calumniate Scripture, and say, the Old Testament-way of bringing of Children into the Church is cast out; and that Children are not mentioned as received in the New Testament, about which the Author Cited spends some leaves, which Calumny may easily be wiped off, and his leaves blown away, as to the force of their Arguments against us; for it can never be proved that Children are in any place by Christ rejected and excluded the Covenant, Discipleship, and Church-membership; and it is fully proved, and must be granted they were in the Covenant, were Disciples and Church-members before Christ. But if by the Old Testament-way of bringing in Children into the Church being cast out They mean not to infringe the Priviledge of Children, the Subject of this Argument, but to shew the way of their Admission into the Church to be altered, we grant it, it being formerly done by Circumcision, and now by Baptism. As for the several Leaves premised, the sum of all of them is to prove that in the Churches at *Rome, Corinth, Galatia, &c.* to which the Apostles wrote, there was no mention of Children: Therefore he gathers Children not to be Church-members, and to have no Right to Baptism. The

force

force of which Arguing may be rendred invalid two ways,

1. By shewing Reasons why Childrens Baptism and Church-membership are not mentioned in the New Testament, which I shall do in due time.

2. By distinguishing between the Church then and now. Then it was in Gathering, and now Gathered: Then only the Heads of Families, Masters, Parents, and other Adult Converts are written to, and taken Notice of to be Baptized, and to be accounted Church-members; but yet we find whole Families Baptized, and several Saints greeted with the Church of God in such an House, which may as reasonably infer the Children and Servants of such Families to have been Baptized, and to have been reckoned Church-members, and we may as reasonably believe there were Children in some of their Houses and Families who were Baptized, as they can confidently deny it. So that I see not what force those many words in several Leaves have against our esteeming Infants Church-members; and if that be granted, we have proved the Rationality of their being Baptized.

Acts 16.

15, 31.

1 Cor. 1.

18.

2 Tim. 4

19.

Rom. 16.

11, 15.

1 Cor. 16

19.

1 Thes. 4.

15.

---

## ARGUMENT VII.

*They who are Disciples of Christ may be Baptized. But Children are Disciples of Christ. Therefore Children may be Baptized.*

**I**F that Proposition of Childrens being Christs Disciples be made good, none will surely deny them Baptism. Yet lest such Opposers may occur, I shall prove both Propositions. And,

*Major.* That those who are Disciples of Christ may be Baptized, is thus proved.

1. This was the way of Discipling or Collecting Persons out of Heathenism or Judaism to Christ. A distinguishing Mark between Christs Disciples and Heathens or Jews. Therefore Disciples of Christ may be Baptized.

2. Express Texts of Scripture commanding it, especially the subject of this present  
 Mat. 28. Discourse, the words of our Saviours Institution of Baptism being, *Go Disciple all Nations, Baptizing them.*  
 19.

3. The Apostles Practice was suitable, who Baptized all the Converts as soon as  
 Acts 16. they were Converted, and so became Disciples. And by this treble cord may our  
 15, 31. Advers

Adversaries be drawn to see Baptism duly applicable to those who are Disciples, which Children will appear to be, thus.

*Minor.*

Children are Disciples of Christ.

1. God and Christ owns them as such. *Acts 15. 1, 2, 10.*  
 The Yoak that the *Jews* would have laid upon the new Converted *Gentiles* was Circumcision, which pertained to Children who were to be Circumcised the Eighth Day, and yet is laid too upon the Disciples Necks. Nor was it an easie Yoak, but might admit of what the Texts expresse about it, that it was a Yoak which neither they nor their Fathers were able to bear. *Moses* was called by his Wife, A Bloody Husband, because of it. And the *Shechemites* found it an intolerable Yoak, in that they were slain, when Circumcised, before they were whole. *Exod. 4. 25. Gen. 34. 24, 25.*

2. They are Disciples, in that though Man cannot Teach them, yet God can, and may, yea, he hath given us some instances of his Teaching severall from the Womb: It is not in the Power of the most Eloquent Preacher by the strongest Arguments, or most inviting Motives, to Disciple a Soul to Christ without Gods co-working; who, as he is pleased ordinarily to work by means, yet can, and hath wrought without means, having reserved this Heart-work to himself. And *2 Cor. 6. 1.*



he can, and hath Taught several Children,  
 Jer. 1. 8. as *Jeremiah* and *St. John* may instance;  
 Luke 1. yea, he hath promised to Teach them.  
 13. And how dare we forbid Water to Bap-  
 Isa. 54. tize those who may have received the Holy  
 13. Ghost as well as we? Nay, probably may  
 John 6. be more Disciples of Christ than our selves.  
 45. What would this be but a setting our selves  
 Acts 10. in Gods stead, and determining who are  
 47. his Disciples, and consequently who shall  
 be saved?

3. Christ commands the Receiving them  
 Luke 18. in his Name, and owns them as Heirs of  
 16, 17. the Kingdom of Heaven, and assures us,  
 Mat. 19. that they who receive them, receive him,  
 13. which surely declares their Discipleship.  
 Luke 9. And how know we but we may refuse and  
 47. reject a Christ in them by refusing of  
 them.

4. They are capable of being Subjects  
 in Earthly Kingdoms, and Members of  
 Christs Church & Kingdom, are owned by  
 God as his Servants, and then we may own  
 them as Disciples. And methinks the *An-  
 baptists*, who grant to them their enjoying  
 of those Blessings Christ hath Promised to  
 his Disciples, may well account of them as  
 Disciples, and if that be granted, certainly  
 it is very Reasonable to admit them to  
 Baptism.

ARGUMENT VIII.

*To whom Christ grants imposition of Hands, to them belongs Baptism. But to Children Christ grants imposition of Hands. Therefore to them belongs Baptism.*

**T**HIS Argument may admit of some Explanation, my Design being here to introduce Scripture, and Christs Example. It was between Christ and his Apostles, as between Superiour and Inferiour Ministers in the Church, Christ exercised the chiefest, they the other Offices in the Church and Ministry. Christ Baptized none himself, the Apostles Baptized, and he Confirmed, or laid Hands on the Baptized. So that if Christ grant imposition of Hands to Children, it in the Order of Ordinances presupposeth their Baptism, or capacity for Baptism; because,

John 4.  
2.

1. In the Order of Ordinances imposition of Hands, or Confirmation succeeds Baptism. Heb. 6. 2.

2. It is a Confirmation by a Superiour of the Truth of that Doctrine into which the Person was Baptized by an Inferiour Minister, and also a Testifying of the

receiving the Baptized Person into Christs Church.

3. The very *Anabaptists* Practice imposition of Hands after Baptism, as likewise did the Apostles, and all Christian Churches do, so that from the Practice of themselves I presume they will grant those to have a Right to Baptism that are capable of being admitted to the other Ordinance of Laying on of Hands.

Therefore I shall prove my *Minor*.

That Christ granted imposition of Hands to Children, which appears,

1. From the express Texts declaring the Subject on whom Christ laid Hands, which was not Adult Persons, Men and Women, but by the Testimony of two Evangelists, little Children: They were *παιδα*, which is a diminutive of *παις*, and denotes little, little Children; and indeed the Gesture of Christ towards them declares as much, in that he took them up in his Arms; nor is the Action of the People inconsiderable in this matter, who brought them to Christ, both which imply they were Little Ones, who could not come alone, else need they not to have been brought; nor stand alone, else Christ might have laid his Hands on them standing, without taking them up into his Arms.

Mat. 19.  
13, 14.  
14.  
Mark 10.  
13, 16.

2. The Ordinance it self declares it, it was imposition of Hands; *Christ laid his hands on them, and Blessed them*, saith the Text, which

1. Is in the very words the Holy Ghost expresseth that Ordinance of Christs Church, Confirmation, both in the Original Text and our Translation, *ἐπιθεῖς τὰς χεῖρας* *Mar. 19.* *laying on of Hands. 15.* *And Christ laid his hands on them.*

2. That this imposition of Hands was an Ordinance and no common Laying on of Hands, may easily be gathered, because here is no mention of the Childrens being ill, or labouring under any Malady, to be Cured by Christs touch, which might move Christ to lay Hands on them, in order to their Cure.

3. Christ did not at any time lay hands on, Pray, and Bless for the healing any Malady, as he did at this time.

4. It refers to a Spiritual good by our Saviours Reason given why he laid hands on them, *Theirs, or of such is the Kingdom of Heaven.* They belong to my Church here, and shall partake with me of my Glory hereafter.

Besides this Argument, these Texts admit of many more for Infant Baptism, so that our Church hath Prudently chosen it as one Reason for its Practice, wherein is,

1. A double Precept tending to it, 1. Affirmatively, *Suffer little Children to come unto me.* 2. Negatively, *Forbid them not.* By both which our Saviour shews the earnestness of his desires, Children should come, and his unwillingness they should be hindered, *ἀπὸ τοῦ ἐλθεῖν πρὸς αὐτόν*, from coming to him, or becoming (as the very words import) Profelytes of him.

2. It was to a visible Mercy; Christ could have bestowed on them Internal Favours, nor could his Disciples have hindered them from receiving them, or from being Members of Christs Invisible Church, but because they obstructed their coming to Christ to accept of a Visible Mercy, and of an outward Priviledge belonging to Christs Visible Church, he is displeased.

3. The Displeasure of Christ against his Disciples for this fault is Emphatically expressed, *ἠγανάκτην*. He was very Angry with them, so as severely to chide them for it, as the Publick Reproof they had declares. Let us take heed we incur not the like, by keeping from him those whom he bids to be be admitted to him.

4. The expression of Christ concerning the Children whom he Blessed, declaring [*ταῦτόν*] of those very Infants or Children, and of their Species is the Kingdom of Heaven, as it includes the present state of Grace,

Mark 10.  
14.

Grace, and the future state of Glory.

5. Their coming to Christ is their becoming his Disciples or Profelytes, *Suffer them, οὐκ ἐλάλει*, to be Profelytes to Me, or let them be received as my Disciples. And how can Children be brought to Christ, or come to be his Profelytes and Disciples under a Gospel Oeconomy, unless by Baptism, as the *Jews* were formerly under the Law by Circumcision.

This Text rightly considered might silence all Opposers, and gain their consent to our Practice.

---

## ARGUMENT IX.

*If the Faith of the Parents entitles the Children to the Covenant, it entitles them to Baptism. But the Faith of the Parents entitles the Children to the Covenant. Therefore the Faith of the Parents entitles the Children to Baptism.*

IN this Argument, the Grand Enquiry is, the Benefits resulting to the Children of Believing Parents, from their Parents Believing. And it being manifested that the Parents Faith entitles the Children to the Covenant, we have Proved the Consequence,



sequence, That they being in Covenant, ought to be Baptized.

And that the Faith of the Parent doth entitle Children to the Covenant and its Blessings and Priviledges, I thus Prove,

Acts 2.  
37, 38,  
39.

1 Cor. 7.  
14.

1. Scriptures seem clear in it, when St. Peter had Converted the *Jews*, he proposeth to them, a Believing on Christ, and adds the Covenant then to be to them and to their Seed. And that place already urged manifests the Child, though but of one Believing Parent, to be in Covenant with God, and so esteemed Holy.

2. If Children of Believers had no Right to the Blessings of the Covenant, in vain are our Prayers for them; but we believe and know that our Prayers are helpful and serviceable to them, and obtain Blessings for them.

Rom. 11.  
26.

Deut. 29.  
10, 11.

Gen. 17.  
10.

3. The Faith of Parents amongst the *Jews* entituled their Children to the Covenant, the Belief of the Profelyte rendred all his Children capable of Circumcision; and the like Promises and Priviledges are granted to and enjoyed by Christians.

Acts 16.  
33.

4. We find the Jaylor instructed to Believe, and presently ἐν ἡμέρῃ τῇ αὐτῇ, in the very same hour, not only him, but all with him παρῶν μετὰ αὐτοῦ forthwith were Baptized.

5. Else there is no difference observed between our Children and those of *Turks* and *Infidels*, but ours would be equally with theirs without Christ, which is a Mystery unknown to the *Jews*, and a thing not to be credited by us since Christ.

Ephes. 2.  
12, 13.

6. *Lydia* and the *Jaylor*, &c. being instructed, we may suppose believed the Doctrine made known, yet on their Believing, their whole Families were Baptized, agreeable to what hath been premised concerning *Abraham* and others, who believing among the *Jews*, were Circumcised and all their Families. So that I humbly suppose we may genuinely infer from these Reasons, that Children by Right of the Faith of their Believing Parents are received into Covenant by God, and have been, and ought to be received to the Seal of that Covenant by Man.

Acts 16.  
15, 31,  
33.  
Gen. 17.  
7.

## ARGUMENT

## ARGUMENT X.

*Those who are Capable of the Kingdom of Heaven are Capable of Baptism. But Children are Capable of the Kingdom of Heaven. Therefore Children are Capable of Baptism.*

*Major.* **T**HE Major Proposition of this Argument, Proving their capability of Baptism who are capable of the Kingdom of Heaven, relyeth on these grounds.

1. The greater includes the less: But it is a greater thing to be fit Subjects for Heaven, than to be fit for Baptism. Many are Baptized, who shall not be saved, but all who shall be saved, are fit for and capable of Baptism.

Heb. 11.  
6.  
Rev. 21.  
last.  
Mark 16.  
16.

2. The Requisites for Baptism are far more necessary to Salvation, as Faith, Repentance; and if Children in Gods esteem be such, who are capable of enjoying Heaven as well as Believers, then sure we may account them Subjects fit for Baptism.

3. The Kingdom of Glory, of which they shall be partakers hereafter, implyeth and presupposeth their being in a state of Grace,

Grace, and of the Church of Christ here, Ephes. 5.  
and if of Christs Church, they may be <sup>26.</sup>  
Baptized.

4. It seems unreasonable and unchristian  
to deny an external sign to those to whom  
Christ hath granted the internal Grace,  
and declares he will receive to eternal  
Glory.

So that Reasonably it may be granted,  
those who are capable of the Kingdom of  
Heaven, are capable of Baptism.

And that Children are capable of the *Minor.*  
Kingdom of Heaven, appears,

1. From our Saviours expresse words, Mat. 19.  
~~the Kingdom~~ of these very Children, and ~~that~~ <sup>19.</sup>  
of such like Children also is the Kingdom <sup>Mark 10.</sup>  
of Heaven. <sup>Luke 18.</sup>

2. From the Conser t of the *Anabaptists*,  
who grant Salvation to all Children, and  
therefore are the more to blame to deny  
them Baptism.

ARGU-

## ARGUMENT XI.

*All who are Believers ought to be Baptized.  
But Children are Believers. Therefore  
Children ought to be Baptized.*

**Major.** **T**HE Major Proposition will scarce be denied by our Adversaries, who Plead so much for Faith before Baptism. I shall therefore adhere to the Proof of the Minor.

**Minor.** That Children are Believers. Which I thus Prove.

1. All to whom Christ will impute unbelief, shall be damned, but according to their own Arguings, all Children shall be saved: Whence follows, that Christ and they esteem them not as Unbelievers.

Mark 16.  
16.

2. Christ expressly calls them Believers. He took a little Child [*τὸ παιδίον*] and set him in the midst of the Company, and said, *who-soever shall offend one of these little Ones that Believe on me, it were better that a Millstone were hanged about his Neck, and that he should be cast into the depth of the Sea.* Here is a little Child, or, as the word properly signifies, a very little Child, and yet a Believer on Christ. Let us then take heed

Mat. 18.  
5, 6.

Mark 9.  
36.

of

of offending such by denying them Baptism, as if they were Unbelievers, because we know not but that very Child we refuse as an Unbeliever, may be in Gods esteem a Believer. For,

3. God hath Chosen, Called, Sanctified some from the Womb, and so may he have done those Infants we refuse to Baptize, for ought appears to us to the contrary. Jer. 1. 4,

4. God grants to them what he Promiseth to Believers. He accepts of them into Favour, imputes to them the Benefits of Christs Death, is the God of them, and will receive them to Heaven and Happiness, which he would not do if he esteemed them as Unbelievers, since without Faith he hath declared none can please God, or shall be saved. Luke 1. 15.  
Rom. 5. 1.  
John 3. 16.  
A&S 2. 39.  
Heb. 11. 6.  
Rev. 21. 8.

5. Though they have not Actual Faith demonstrable to Man, yet they may have the Seed of Faith and its habit wrought on them by God, since they are in his esteem accounted as Faithful, and have the Priviledges of Believers.

6. They are in Covenant with God, as we have already Proved, which Covenant is betwixt God and Believers; and if we esteem them not as such, we grant them no Priviledge as Children above the *Turks* and *Pagans*,



7. If only true Believers be subjects of Baptism, then is there no subject on whom the Minister can confer Baptism discernable to Men, because we know not who are true Believers, and may Baptize Hypocrites, while we pass by true Believers. And it seems to be an Usurping of Gods Prerogative of Judging our Brother, in censuring some to be Unbelievers, and rejecting them from Baptism, whose Souls may be equally Precious to God with those we admit.

Wills  
against  
Danvers.  
2.34.58.

8. If the Judgment of Charity be admitted, and these ought to be Baptized, on whose Profession of Faith we have Reason in Charity to think Believers. Then surely it is very Rational to Baptize Infants, whom in Gods and Christs esteem we have Proved to be Believers, to whom they will not impute the sin of Unbelief, on whom they are pleased to bestow the Mercies promised to Believers, and who can neither play the Hypocrite with God, nor dissemble with us; whereas Adult Persons, whose Hearts we cannot search, may make a Profession of the Faith of Christ for some sinister ends, and self-respects, to affect a singularity, and to obtain others Charity, and yet they may be Hypocritical before God.

Thus have I endeavoured to Prove Infants Believers, and then according to the very

very *Anabaptists* own Pica they ought to be Baptized. And here we may lament their Folly, who Dissent from us, when as in Christian Moderation Believers are Baptized by us as well as them. And they having no just cause of Separation, are indeed the more culpable.

---

## ARGUMENT XII.

*They who are capable of the Ends of Baptism, may be Baptized. But Children are capable of the Ends of Baptism, Therefore they may be Baptized.*

**T**H E Major seems directly to prove Baptism; for if the Minor be true, That Children are capable of the Ends of Baptism, nothing seems to hinder their being Baptized. And therefore I shall chiefly aim to Prove Children capable of the Ends of Baptism, which are these,

1. Towards God, the Ends of Baptism are,

1. To be as a Covenant between God and the Soul. And Children may be admitted into Covenant, their Youngness doth not hinder their enjoying any Mercy from God, nor deprive them of being devoted to God.

F 2

2. As

2. As a Seal to Ratifie the Promises of the Covenant, which may be applyed to Infants. We are careful to Ensure our Estates to our Children in this World; and though they be Young, yet are they not thereby deprived of their Birth-right, or rendred incapable of having an Estate made sure to, or entailed upon them. And yet some are unwilling that God should Ensure and Seal to them the Benefits of Christ by the Seal of the Covenant of Baptism.

Deu. 6. 6. 3. It is a sign of God and Christs receiving Children as their Disciples and Ser-  
Ephes. 6. vants, to which state Children are capable  
1. 4. of being admitted, and whom God hath engaged the Parents so to Devote.

4. It is a distinguishing note between Christians and Heathens; but the Infancy of our Children doth not so incapacitate them, as we should look on them but as Heathens.

5. It is an entring of the Soul into Covenant with God, to continue his Faithful Souldier and Servant to his Lifes end. And thus they are capable of being engaged, seeing it is the great Duty of Christianity to perform it, containing nothing more than what Religion calls for. A ceasing from sin, and doing well.

6. They

6. They are as capable of all the Ends of Baptism, as the Children of the *Jews* were capable of the Ends of Circumcision. And then these may as reasonably be Baptized, as they were Circumcised.

2. The Ends of Baptism, relating to Man, are,

1. That Parents might devote their Children to Gods Service by this Baptismal Engagement, which they are capable of, in that they are in the Power of the Parent to dispose of and Educate (as God hath commanded) in his Fear.

2. That the Baptized might enjoy the Benefits of the Covenant of Grace through Christ, of all which Benefits, even of Heaven its self, Children are capable.

3. That the Baptized might be amongst Men owned and reputed as Christians and Members of Christs Church; and this also Children are capable of, whom it seems hard to account as Heathens, when they are the Children of Christians.

## ARGUMENT XIII.

*Whom the Church of Christ hath ever received to Baptism, may still be Baptized. But the Church of Christ hath ever received Children to Baptism. Therefore Children may be Baptized.*

**A**S for the Church of God among the *Jews*, it is evident that they received Children to Circumcision, to which Baptism succeeds. Nor hath the Church of Christ since its Institution ever denyed Children Baptism, as will appear,

1. In that for many hundreds of Years the Question was not moved, nor the Point doubted of as to its Lawfulness. And indeed there was little Reason for such a doubt, considering that Children were Circumcised under the Law, and so admitted into Covenant, who were equally incapable of that, as our Children are now of Baptism; nor was that Covenant Repealed, or Children any where excluded it, or our Priviledges by Christ infringed, but rather enlarged.

2. The Reformed Churches, who have espoused Christs Doctrine most purely, have un-

Walkers  
Modest  
Plea,  
p. 219.  
p. 254.  
Walkers  
Doct. of  
Baptism,  
p. 118.

Harmony  
of Con-  
fession.

unanimously Practised it, as their several Confessions attest: And in our Nation, in our *Saxon King Ina's* time, about 692 Year of Christ, a Child wasto be Baptized within Thirty days, under pain of the Forfeiture of Thirty shillings.

Walkers  
Doctrine  
of Baptism.  
p. 126.

3. In the series of Scriptures, History, and the Practice of the Church, what concerneth the Baptizing of Believers, and Sinners Confessing their sins, hath respect to those Adult Persons Converted from *Judaism* or *Gentilism* when the Church was first Constituting: And in all Ages those who were brought up unbaptized through their Parents or others Negligence, or contempt of the Ordinance, or are Converted to Christianity, have given account of their Faith, and still do in the Practice of our Church, before they are Baptized. But after a Church is Constituted, and Persons Converted, those thus in a Constituted Church had their Children ever esteemed capable of being admitted to Baptism.

Order for  
Baptism  
of those  
of Riper  
Years.

4. The deferring of Baptism amongst the Ancients was not from their Questioning the Lawfulness of Infant Baptism, but from several Opinions they had about the Efficacy of Baptism, as to the Pardon of Sins by it, and the danger of sinning after it. So that these Opinions, whereof some might be erroneous, cannot take away

Walkers  
Modest  
Plea, in  
Preface.



Walker's  
Modest  
Plea,  
p. 219. to  
254.

\* Philpot

the Mar-  
tyr.

Fox AEs

v. 3. 607,

608, 609

at large.

what was justly and Lawfully Practised by Gods People before Christ, and even from the \* Apostles time since Christ. Therefore not only from Scripture and Reason, but from good Antiquity Children are Lawfully Baptized.

This Argument drawn from Antiquity and the Practice of the Church of Christ for so many Centuries, so universally by all true Christian Churches, by Reformed as well as Popish. Though it hath not so great force with the Vulgar, who are incapable of the Rational deduction of its Lawfulness from this Practice, yet to the Judicious Christian it prevails much, the Practice being no ways opposite to, but agreeing with Scripture, easily deduced from it, the receiving of the Practice by the Apostles implies its Practice in Christians, and from Him and Them hath it been received and retained in the Church to our days, and will be while Christ hath a Church upon Earth.

*Joseph Crowthers*  
*Book* ARGUMENT  
*1783*

---

ARGUMENT XIV.

*That Doctrine which introduceth many unchristian Consequences is erroneous. But the Doctrine of the Anti-pedobaptists introduceth many unchristian Consequences. Therefore the Doctrine of the Anti-pedobaptists is erroneous.*

**T**HE Major Proposition must be undeniably true. For that Doctrine that introduceth many or any unchristian Consequences must needs err from the Rule of Christianity. *Major.*

The Doctrine of the *Anti-pedobaptists*, *Minor.* whereby they deny Baptism to Infants, introduceth many unchristian Consequences, as appears.

1. It opposeth the whole current of Scripture, nullifies many Scripture Promises and Priviledges, and destroys the Covenant of Grace, as the premised Pages manifest.

2. It reduceth the World into *Gentilism* or *Heathenism* again, and makes Christs Church always gathering, never gathered; always instituting, and never established.

3. It excludes Children the Covenant of Grace and its Seals, denies their Fellowship

ship or Membership with Christ and his Church, they owning no visible Church of Christ on Earth but their own Synagogues, and esteem all us who are not of their way, as Persons who are not visible Members of Christ; whence we may easily guess their Charity and hopes of our Salvation.

4. It introduceth genuinely a despair of Salvation of our Children; for we cannot have any good grounds for the hopes of Salvation of those whom we think not to belong to the Covenant of Grace, so as to be incapable of its Seal, out of the Church, so as to be unfit for Baptism; out of the way to Salvation, so as to be no Disciples of Christ, nor Believers, which implies our esteeming them as Unbelievers, whose end is eternal Misery. And though they will not say so of our Children, yet I am sure some of their Teachers have said so of themselves, that we are no visible Members of Christs Church, nor are in a visible way to Salvation.

5. This Doctrine is injurious to Christ, and renders him a kind of Impostor, who hereby is made not a Mediator of a better Covenant than that with the *Jews* before him. And while he Promiseth to admit the *Gentiles* to equal Priviledges through him, to what the *Jews* had before him, makes

makes both the *Jews* and our Priviledges less by the excluding the Children of us, and of all Converted *Jews*, the Covenant, and debarring them the Seal of it, Baptism, when as the *Jews* before their Conversion had their Children reckoned in the Covenant, and received to its Seal, Circumcision.

6. It equals the Children of Christians with the Children of *Turks* and *Heathens*; and then sure this Doctrine must be Erroneous.

The Form and Subject of Baptism being hitherto considered, and the Christianity and Rationality of Infant Baptism declared, together with the *Anabaptists* corruption in respect of the Form, and the absurd Consequences of their Doctrine as to the subject of Baptism being detected, I proceed to consider

The Mode of Baptizing laid down by our Saviour, and expressed in the word *Baptizing them*; whence the *Anabaptists* Plead solely for dipping, and account that no Baptism which is not so performed. And our Church admits indifferently of either dipping or sprinkling. I shall therefore shew,

1. The Indifferency and Lawfulness of each Mode in Baptism.

2. The

2. The unreasonableness of that Absolute necessity of that dipping the *Anabaptists* have espoused.

3. The Reasonableness of performing it by sprinkling.

1. The Act of dipping or sprinkling may indifferently be used in Baptism without nullifying the Ordinance: As appears thus,

1. It is as an indifferent thing left to the Prudence of the Church of Christ, whether to dip or sprinkle, neither of them being commanded, nor either absolutely forbidden by the Precept Baptizing.

2. It cannot nullifie Baptism, being but an external Ceremonial part and mode of performing it, the Form or Essence of Baptism remaining in the Baptizing of a fit Person in the Name of the Sacred Trinity. Therefore our Dissenting Brethren are to blame to make our Baptism to be essentially corrupted, and not to be accounted Baptism, because not performed by dipping. Nor is their Folly less deplorable, in Separating from that Church where Baptism is perfectly and rightly administered as to the Essence of it, on the account of a bare external mode of Administration.

3. The word by which the manner of Administration of this Ordinance is expressed βαπτίζω equally admits of both significations.

nifications, dipping and sprinkling, as is granted by the best Criticks, and is obvious to the Observant Eye of any Intelligent Reader of Sacred Writ, in too many places to be cited, as the Marginal citation at large proves. Either Act then may be intended by Christ in the Word, and be Practised by Christs People in the Church.

4. The Sacramental Washings under the Law were by both dipping and sprinkling, which might Typifie the Indifferency of either in our Baptizing.

5. Both answer what is signified by Baptism. A Washing or Purifying from sins, filth, and an evil Conscience; and a Burying with Christ in Baptism; which place, though Objected against us, hath little or no force in it against our Practice. For,

1. Earth is poured on the dead Body in its Burial, and it is not put under the Earth. Therefore this rather Pleads for our Practise of pouring Water on the Baptized Person, than for its being dipped or plunged under Water.

2. If it be urged that the Person Buried is under the Earth, therefore the Baptized Person, in conformity to his being Buried with Christ by Baptism, should be under the Water. I Answer, that the Interred Corps is but under part of the Earth, and the Baptized Person by our Adversaries can plead

Walker's  
Doctrine  
of Bap-  
tizing,  
p. 6. to  
64.

Num. 19.  
18.  
Exod. 12  
7.  
Heb. 9.  
13.  
Heb. 10.  
22.  
Rom. 6.  
3, 4.  
Col. 2.  
11.



plead no more than being under part of the Water wherein he was Baptized; and the Child or Person Baptized by us is under part of Water, also being under that Water which is sprinkled or thrown upon it.

3. The Allusion respects more the Spiritual Ends of Baptism than a Litteral sense, and implies the Baptized ought to dye to Sin, and live to Righteousness; nor must a literal sense be strictly understood, for then in conformity to our Saviours Burial, the Person might reasonably Quæry, whether he ought not to be part of three days under Water, as Christ was in the Grave, which would gain few Profelytes. And as to the Spiritual ends of Baptism, which *St. Paul* seems to tell us is the meaning of the place.

6. Each Action of dipping or sprinkling is equally Obliging: Nor is a Person more engaged to Observe them who is dipped, than he who is sprinkled; as in the Lords Supper, a Morsel of Bread, and a small quantity of Wine received is equally Obliging of the Communicant as an whole Loaf, or a full draught, unless we make the inward Grace, or outward Obligation of the Sacraments depend upon the Mode of an outward Administration, which is unreasonable, and unchristian. Therefore either dipping or sprinkling may be indifferently used.

To

To require Dipping as so absolutely necessary in Baptism, that the Ordinance is null unless so performed (as the *Anabaptist* pleads) is an unreasonable Error. *Be-cause,*

*Dipping  
not abso-  
lutely ne-  
cessary.*

1. There is not one place of Scripture which in exprefs words commands dipping. And here they are much to blame, who while they cry out against us for want of Scripture-proof for Infant Baptism (whereof this Treatise hath endeavoured to manifest us not destitute.) Adhere to the Practice of this Mode of Baptizing by dipping, without the least command in Scripture; and yet with so great Zeal or Prejudice, as to declare us unbaptized Persons, because not dipt; when as our Saviours Precept, and the Apostles Practice was to Baptize, which word admits of both significations, nor is it mentioned by which they did it.

2. This is to Idolize a Ceremony, and make that the whole of Baptism, which is but an outward circumstance of the Act, not determined by Christ, but left indifferently to his Church to be used, nor were obliging to the Soul, nor more representing the ends of Baptism to the Soul than sprinkling.

3. This Act cannot be used in the performance of Baptism in all parts of the habitable World, there being many places where

where so much Water cannot be gotten for many Miles together, as will suffice for the dipping of Persons over Head and Ears; as in hot Countrys and Mountainous Places: Nor is it consistent with Christian prudence to suppose Christ would limit such an Ordinance to such an Administration as could not be in all places at all times performed. Nor indeed doth he, for by his Commanding only to Baptize, he limits the act to neither Dipping nor Sprinkling but the word admitting of both, he leaves it to the prudence of his people to use which was most convenient, who might probably in all habitable Towns get so much water as might suffice to Sprinkle, though perhaps not so much as might serve to dip Persons in Baptism.

Baxters  
*Infant*  
*Church-*  
*member.*  
 Walkers  
*Doctrine*  
*of Bapt.*  
*cap. 10.*  
 p. 179.

4. Dipping or plunging the body over Head and Ears, seems to be an indecent action while either it is performed naked, or in transparent Garments too frequently, an act through the pravity of our Hearts too apt to create such thoughts, as become not the Sacredness of the Ordinance, whence some had made it a Breach of the Seventh Commandment

5. Nor is it a little injurious to the body, exposing it by reason of the cold temperature of the Climate, to not a few distempers in our Nation. But, as one observes, the  
 Ad.

## Baptism of Infants Vindicated.

81

Adversary is so Carnally Prudent, as not to Practice their Baptizing till warm Weather. But how consonant to Christs Rule, let all judge who know it was the Practice of the Apostles usually to Baptize Converts immediately upon their Conversion; and if that should happen in Winter, in Frost and Snow amongst us in our Cold Region, and the Convert be plunged over Head and Ears in cold Water, who can suppose it consistent with the Persons Health? Nay, must we not reasonably think it may endanger his Health and Life too, unless God work a Miracle in his Preservation, whence some have made it a breach of the Sixth Commandment. Now, since Christ hath Commanded no such Circumstance which is so indecent, and may prove so injurious to our Bodies, they are very blame-worthy to use it, and the Church of Christ may prudently omit it.

Wills a-  
gainst  
Danvers

Mr. Wal-  
ker's  
Docrine  
of Bapt.  
cap. 8.  
p. 61.

Baxter's  
Infant  
Church.  
member:

6. Plunging or dipping the Person Baptized over Head and Ears renders him incapable of understanding what is done and laid for some time, stupifies or amazeth the Person, and hinders his knowing either the Person Administring, or the Sacrament Administred, as Experience may attest. Now, certainly Christ would have his Ordinances performed by an external Administration, wherein the Subject might be

Wills  
against  
Danvers,  
p. 260.

in the nearest capacity of understanding the ends and actions of it; and would not limit it to such a Mode that is so injurious to the internal and external senses of the Person under its Administration.

7. We cannot reasonably think that the Apostles did dip all they Baptized, because it was a thing of great Labour, if not impossible for one Man to plunge in one day Three Thousand Persons, as we find St. Peter Baptized. So that I cannot apprehend what Reasons can be offered to shew the absolute necessity of Dipping in Baptizing, and I know I may say they have no Scripture Precept for it. Therefore I presume to conclude, That Dipping is not absolutely necessary in the Administration of Baptism, but it may be rightly performed, though not by dipping.

3. *Sprinkling Lawful.*

There remains that I shew the Lawfulness and Reasonableness of Baptizing by sprinkling: Which I shall thus do.

Wills against Danvers, p. 254. Walkers Doctrine of Bapt. c. 4. p. 16. Dan. 4. 3.

1. Sprinkling is equally with Dipping signified by the word in which our Saviour expressed the manner of the Administration of this Ordinance, *Baptize*, βαπτίζω: Yea, and more congruous with its genuine signification than dipping. For βαπτίζω being a derivative, can admit of no larger signification than its Primitive, βάπτω, which

which we find in the History of *Neluchadnezzar*, when like a Beast *ἑβρών*, as the 70 renders it; He was wet with the Dew of Heaven, as our *English* Translates it: Nor can we think he was plunged over Head, or dipped in the Rain or Dew, but rather it seems more Rational to think that the Dew did besprinkle him.

2. This Represents the Ends of Baptism as well as dipping. The pouring out of the Holy Ghost was by effusion on, not by the immersion of the Subject. The Blood of Christ is applyed to us by the expression of sprinkling; and the end of being Buried with Christ, hath already been proved, answered in our being sprinkled.

Acts 2.  
5, 6, 7.

Heb. 9.  
13.

Heb. 12.  
24.

Heb. 10.  
22.

Walkers  
Doct. of  
Baptism,

c. 9.  
Exod. 12

3. Texts of Analogy confirm its Rationality, wherein the Type under the Law, and the thing Typified under the Gospel by Baptism, are declared by sprinkling.

4. There is no Vertue or Efficacy to be placed in the Element more largely Administred, to confer Grace, or oblige us: But sprinkling as well as dipping being a submission to the Element, equally Lawful by Christs Command, it is equally efficacious and significant.

5. Sprinkling renders the Sacrament capable of being Administred at all times, in all places, without that indecency and danger dipping, as I have proved, is guilty of.



Walkers  
Doct. of  
Baptism,  
c. 10.  
p. 74. to  
158

6. The Church of Christ was never confined to that Mode of dipping, but had several ways of Baptizing, dipping or sprinkling. Whereby may appear the freedom of the Church of Christ in the indifferent use of dipping or sprinkling, and the Practice of our Church may be seen agreeable with other Christian Churches. So that the *Anabaptists* extreamly err in accounting us as unbaptized, and in nullifying our Ordinance of Baptism, because not Administred by dipping, which is not so absolutely necessary in the Administration of it, but that sprinkling may be Lawfully used, as I have endeavoured to prove.

*Obj.* 1. But they Object, first, That our Saviour is said, when he went to be Baptized, to go to *Jordan*, and after Baptism, to go up out of the Water, which implies his being dipt in the Water. To which I Answer,

*Ans.*  
*Mat.* 3.  
13.

1. Christ's going to *Jordan* ἐν τῷ Ἰορδάνῃ to *Jordan*, declares not his going into the River, but as it is Translated, to the River.

2. His ascent after Baptism is not ἐκ τοῦ ὕδατος, out of the Water, but ἀπὸ τοῦ ὕδατος, as from the Water, which doth not at all infer his being in the Water: But since the Rivers are in Valleys, a Person going to the River, may well be said (as Christ is said) to go down to the River. And that other true place Objected against us concerning

cerning *Philip* and the Eunuch, which is Acts 8.  
38.  
Translated, they both went down into the  
Water is expressed thus, *κατέβησαν ἀμφότεροι*  
*εἰς τὸ ὕδωρ*, they both went down to the  
Water; the Preposition *εἰς* signifying *ad*,  
to, as well as into, and so it respects rather  
the Mountainous place they went down to  
the Water-side from, than their going into  
the Water. And so Christs ascent (after  
Baptism) up out of the Water being *ἐξ τοῦ*  
*ὑδάτος* signifies no more than his going up  
from the Water-side.

3. Though we grant Christ and the  
Eunuch did go into the Water, yet cannot  
it thence be inferred that they were Bap-  
tized by dipping, whereof there is not one  
Syllable in the Text, nor any other place  
of Sacred Writ, nor any thing to favour  
such an Opinion. And to deduce such a  
Consequence from the Text, Christ and  
the Eunuch went into the Water at their  
Baptizing, therefore they were dipped or  
plunged over Head and Ears, as it is ground-  
less, so is a far more remote and dis-inge-  
nuous Consequence than our most remote  
Conclusions for Infant Baptism.

But they Object again, that St. *John* Bap- Obj. 2.  
John 3.  
tized in *Enon* near *Salim*, and the Reason  
is given, because there was much Water 23.  
there.

To which I Answer,

*Ans.*

1. St. *John's* determining a place for Baptism was respecting the Commodiousness for the new Converts, who might come thither, as to a place appointed for that purpose.

2. There being much Water there, made it a fit place for the Baptizing the Numerous Company of Converts resorting thither to be Baptized.

Wilson's  
Christian  
Dictiona-  
ry on  
Enon.  
Heylin's  
Cosmog.  
in loc.

3. This doth not infer their being dipt and plunged in their being Baptized there; for *Enon* in its signification denotes but a little Fountain, and being near the River *Jordan*, it is said to have much Water by reason of the scarcity of that Element in that Countrey, part of *Jordan* its self being usually dry in Summer time, and *Jordan* its self, that Famous River, was not Navigably deep. And the Water by *Enon* is by others accounted as a little Foord, over which one might stride or leap; or however not containing so much Water as might fit it to dip or plunge over Head and Ears so many as were in those days Baptized.

4. The expression of much Water being thus, *πλὴν ὕδατι*, signifying many Waters, denoting the confluence of those two Springs or Waters, *Jordan* and *Jaboc*, causing rather some Stream, rather than so much

much as might suffice to dip or plunge Persons in; for it is not  $\mu\alpha\lambda\acute{o}\ \upsilon\sigma\tau\epsilon\rho$ , nor  $\mu\alpha\lambda\acute{o}\ \upsilon\delta\epsilon\tau\epsilon$ , to signifie there was much Water. And had it been so expressed, according as our Translation renders it, yet a little Stream may be esteemed much Water in that hot and dry Countrey, whose Famous River *Jordan* was not Navigable, and therefore it self almost incapable of serving to the dipping of so many as were Baptized.

5. Supposing it to be a place of much Water, and that it was fit for Persons to be dipt or plunged in it, yet there being no mention at all of such a dipping or plunging, but only that *St. John* Baptized there, it can give no colour to the *Anabaptists* for their dipping whom they Baptize. Nor can it be deduced from thence, the force of their Objection lying in there being there much Water, only denotes the fitness of the place to Baptize the many Converts in, and gives an equal Latitude for Baptizing them by pouring water on them at the River side, as it doth for dipping them in the River, for which Practice the *Anabaptists* are wholly destitute of Scripture Precept or President, and are therefore blame-worthy to Separate from our Church without Cause, Baptism being rightly Administred by us according to that due form, on that fit Subject, and after that Lawful manner Christ appointed.

Thus have I performed the design of the Text, and discovered the Necessity, Form, Subject, and Manner of Baptism. It remains Lastly, that I Answer those Enquiries made by the *Anabaptists*, as Objections against things pertaining to our Practice. As,

Enq. 1. *If Infant Baptism was Lawful, Christ or his Apostles would have Commanded and Practised it: And if Lawful, why is it not mentioned in Scripture?* To this I Answer,

*Ans.* 1. Christ is expressly said to have Baptized none, nor must that in *John 3.* oppose this, so as to render it untrue; for *John 3. 22.* Christ did Baptize as he Ordered his Apostles to do it, and did it by them, but in his own Person himself Baptized none; yet did Christ grant to Children what was greater than Baptism, the Holy Ghost and Eternal Life, and admits them to the Ordinance of Laying on of Hands, which presupposeth their being Baptized, as hath been largely proved.

2. The Consequence is invalid, *a non dicto ad non factum*, for St. *John* acquaints us *John 21. 25.* many things were done by Christ and his Apostles that are not written, and so might this be Practised, though not expressed.

3. As great Essential matters to the Church of Christ are not expressed either by way of Precept or Practice in Scriptures. The whole Scriptures

Scriptures afford not one Instance of a Woman Receiving the Lords Supper, or of the Apostles themselves being Baptized, or of any Children of Believers or Converts being at any Age Baptized, but it solely relates the Baptism of Heathens when Converted to Christ, or of Jews embracing Christ as their *Messiah*. But yet we believe on good grounds that Women ought and may partake of the Lords Supper, and that the Apostles of Christ were Baptized, and that Baptism is as necessary to be Practised by, and upon the Posterity, Seed, and Children of Believers and Professing Christians, as it was upon the new Converted *Jew* or *Gentile*, though these and other things as material be not mentioned in Scripture.

4. The *Anabaptists*, who put this Enquiry to us, as if nothing ought to be done but what is the express Precept of, or Precedent in Scripture, do themselves Practice Baptizing by Dipping, without any Scripture Precept or Example.

5. It was largely Commanded in the Old Testament, that the Children of Gods People should be, and they were also admitted unto the Seal of the Covenant, Circumcision; and Christ abundantly manifests our Priviledges to be as great as theirs, whence, as we have proved at large,  
Gen. 17.  
Ephes. 2.  
13, 19.  
Heb. 9. 6.



directly follows our Childrens Right to Baptism.

6. There needed no new Command for it, Christ being a Saviour to *Jew* as well as *Gentile*, and admitting both to equal Priviledges, would not, did not abrogate any of the *Jews* Priviledges they enjoyed before his coming; nor did Christ speak one Syllable against their Childrens Baptism, but only gave Precepts for the Collecting a Church of both *Jew* and *Gentile* by Believing in him, and being Baptized into the Faith of him: And the Covenant between God and the *Jews* through their *Messiah* to come, being un-repealed by him when come, still gives the Children of the Converted *Jews* and *Gentiles* (they having equal Priviledges) right to Baptism, which is warrantably Practised, nor can it be unlawful, it being against no Law, and so not an *anomia*.

1 Joh. 3.

4.

Mat. 19.

13, 14.

15.

7. All the Spiritual and Eternal Mercies the Covenant of Grace contains, and Baptism Seals, are expressly Promised and applied in the Scriptures of the New Testament to Children.

8. It is more than probable that Children were Baptized, in that we Read of several whole Families Baptized by the Apostles, and that only on the account of the Parents or Masters Professing the Faith.

*Abra-*

*Abraham* Believed, and he and all his, *Ishmael* and *Isaac*, &c. were Circumcised: The *Jaylor*, *Lydia*, *Stephanas*, &c. Believed, and presently they and their whole Families and Households are Baptized; whence we have Infant Baptism tacitly implied in Scripture.

9. And Lastly, Scripture is silent as to a Precept for Infant Baptism under the New Testament Dispensation, because it was the Practice of *Jews* to Baptize their Profelytes, both Parents and Children (as we have proved) though not Sacramentally till Christs Commission for it: So there needed not a New Command to promote an Old Practice, continued from *Abraham's* time to Christ, and no ways by him or his Apostles spoken against; only there needed a Precept and Commission from Christ to make those Baptismal washings to be a Sacrament of his Gospel Church, which was done by our Saviour in the words of the Subject of this Discourse, as appears in that it was not a Precept to Administer Baptism (save only as to the *Gentiles*) because it was Practised upon Christ and by St. *John* on several others before this Commission was given, though by this Precept and Commission it became first a Sacrament to both *Jew* and *Gentile*. And these Reasons may suffice why Infant Baptism is not expressly

Gen. 17.  
Acts 16.  
15, 31,  
34.  
1 Cor. 1.  
16.

Mat. 28.  
19, 20.

Mat. 3.  
17.  
John 1.  
25, 26.  
John 4.  
1, 2.

pressly Comanded in Scripture. And this small Treatise will prove the great Reasons Scripture gives us to receive them to the Sacrament of Baptism, nor doth Scripture afford any tittle against it. Therefore surely it may be Lawfully Practised.

*Enq. 2. If Children be received to Baptism, why are they not also received to the Lords Supper?*  
*I Answer,*

*Answ.* 1. The Children of the *Jews* were admitted to Circumcision, but not to the Pasleover.

2. Children, though capable of having Baptism Administred to them, yet are not capable of Manducation, or eating Bread.

3. Baptism precedes the Lords Supper, as Regeneration doth our growth in Grace; and in a Natural state, a Child is first Born before he can be Nourished externally in order to his Growth.

4. Though Children are capable of Baptism and the Sealing the Blessings of the Covenant of Grace to them thereby, yet are they not capable of performing the Duties requisite to be Acted by any Communicant, as self-examination, and discerning the Lords Body.

*Enq. 3. If Infants are capable of being engaged in Covenant with God by Baptism, what need have they of God-fathers and God-mothers?*

I. I

## Baptism of Infants Vindicated.

93

1. I Answer, The *Jews* had at the Circumcision *Answ.* of their Children several Persons by, as Witnesses Godwin. to Testifie the Childs Circumcision, and thereby its *Antiq.* Reception as a Member of Gods Church, and to re- *lib. 6.* mind the Child Circumcised when it came at Age, Buxtorf. of what a Covenant it was concerned in between *Jud. Syn.* God and its Soul. *c. 2. p. 82.*

2. We find this Practice Recorded in Scripture *Gen. 17.* as Witnesses, at the first Institution of Circumcision, *Isa. 8. 23.* and afterwards continued even to the Circumcision *Luke 1.* of St. *Jahn.* *58.*

3. The rise of God-fathers and God-mothers in *Platina* the Christian Church was taken from the Practice of *in vita* the *Jews* before Christ, and was of an early Insti- *Hygini,* tution. Especially *Hyginus*, Bishop of *Rome*, about *Isaack-* 153 Years after Christ, who considering the fre- *son, Chr.* quent Persecutions attending the Church of Christ, *An. 153.* whereby the Christian Parents often were taken away, and the Children brought up in Heathen Idolatry, or Jewish Superstition, did Prudently order in the Church Persons to be engaged at Baptism with the Parents to take care of the Childs Education, that if the Natural Parents dyed, or were taken away by Persecution; or else if they Apostatized from the Faith, or were Ignorant, and could not; or wicked, and would not bring up the Child in the Principles and Practice of the true Religion, these might endeavour their being so Educated, that Christianity might be propagated, and Children brought up in the fear of God.

4. Nor is this contrary to Gods pleasure, who *Ephes. 6.* Commands and Commends the Parents and Friends 1. engaging their Children in Covenant with him; yea, *Deut. 29.* their Slaves and Servants were to be engaged by 10, 11. them to be Gods Servants. And we find Godly *Deut. 6. 6.* Parents and Masters Practising this Duty in their *Gen. 18.* Families in their several Ages. *19.*

5. Children are in the Power of their Parents or *Josh. 24.* Guardians to engage in Civil Contracts, and to be 15. Invested

*Baptism of Infants Vindicated.*

Invested with any Priviledge or Estate. Therefore our Churches Prudence is Commendable in taking care that with the Child Baptized there should be Persons who should stand in the behalf of the Child engaged to God and the Church of Christ.

1. As Witnesses to take notice of the Childs Reception into the Church as a Member of it, and to Witness to the Child (the tenor of that Covenant it was engaged in) when it grows up, and that thereby it stands obliged to be a true Christian. And also to satisfy the Child that it hath been Baptized, and may proceed to other Ordinances.

2. As Sureties to engage as much as in them lies, to see the Child brought up Vertuously, to lead a Godly and a Christian Life in Principle and Practice.

3. As God-fathers and God-mothers, to engage themselves as it were to God, and for his sake and cause, to endeavour his Religion may be promoted in the Pious Education of those Children, that the succeeding Age as well as the present may serve him.

6. Sureties. God-fathers and God-mothers are now as necessary as ever, for though through Gods goodness we are not under Persecution for the Cause of Christ, yet the sad Schisms and Divisions amongst us in Principles, and the lamentable Debauchery and Profaneness in Practice of Professing Christians plead it necessary to retain this Commendable Order of our Church; and they call aloud on all who stand thus engaged to God and the Church for any Child or Persons Education, that they speedily and diligently labour after a discharge of their Duties in a diligent endeavour that those they are engaged for may be reclaimed from Impiety to Holiness, and reduced from Error and Heresie to the true Faith. For the neglect of those who are thus engaged renders the Order (though it be in it self so good) to be accounted as a meer Ceremony, and as a burdensome Circumstance, rather to be laid aside than continued. But were the Persons engaged for Children thus,  
Conscien.



Conscientious in the discharge of that great Trust they have undertaken, the great good that would thence flow to the Church of Christ, would make even its Enemies to be in Love with this Order and Constitution.

*Are Infants Obligated to perform that Covenant wherein Enq. 4. they were by Baptism engaged, since it was not their act, but the act of other Persons in their behalf, to which they gave no Consent.*

I Answer. Yes, They are obliged to perform it, *Ans.* and that for these Reasons.

1. Nothing was then engaged but what is Christian and Reasonable to be done. If we would be Happy, we must be Holy, which is the sum of that Covenant then entered; for Holiness will engage our Mortifying the Flesh, Crucifying the World, and Renouncing the Devil and all his Works: So that these Duties of our Baptismal Vow are Commanded by God in Scripture, as well as their observance is engaged by us in Baptism.

1 Pet. 5.  
8.  
Tit. 2.  
11.  
1 Pet. 2.  
13.  
1 John 5

2. Every one hath care of his own Soul, and therefore what was in our Childhood engaged for us, and every of us, when we come to Years of understanding, and retain the Christian Religion, are obliged to perform; and we ought to endeavour it, if we expect Salvation, nothing being promised but what our Religion obligeth to, *A ceasing from sin, and a living the Life of Godliness.* And here, how may the desires of all Christians be for the Christian Practice of that Solemn Ordinance of Confirmation of Persons of Ripe Years. That they being instructed in the Vow of Baptism engaged in their Childhood, may Publickly in the Congregation own that Religion they were Baptized into, and be Solemnly in their own Persons engaged to the performance of it. This certainly would much dis-engage the engaged God-fathers and Mothers, and much Oblige the Catecheumen to abstain from all sin, and to perform all Duties, when as every Person in the

Con-



Congregation is a several Witness of his Solemn Engagement, it will shame him out of Sin, nor will he dare wilfully to act contrary to the Gospel-Rules. But

3. A Child is frequently obliged in Civil Contracts to perform what the Parent or Guardian engaged for it; as in a Bond, Lease, or the like, or else he is lyable to the Law, and debarred from receiving any Profit or Advantage by any such Contract made for him. So in Spirituals, The Child is doubtless engaged by the Covenant made in his Name and behalf in Baptism, to be Holy, or else he will be deprived of the Benefits of this Covenant, which is Eternal Happiness, and be exposed to the Law and Curse of God; for as the Commands of God obliging the Parents to engage their Children in Covenant with God, are not impertinent. So, since the Duties they were then engaged in are but what God by Precept to the Children when at Age expects from them: Their non-performance of that Covenant, incurs Gods Anger, and Forfeits Heaven and Happiness.

Now if they Labour not to perform the Duties of this Covenant, which is their Reasonable Service. Their Parents and Friends Care for the engaging them in Covenant with God, and their devoting of them to God, and their Labour in Educating them in true Christianity, will Witness against them, aggravate their Sin, and add to their Torment.

*FINIS.*

